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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JUNE 9, 1838. NO. 878--VOL. XVII.—NO. 23.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS.

Mr Editor,—It will be remembered that it was proposed to discuss in this article the new plan proposed by the writer in the Examiner—to wit :—'a diminution of the number of teachers.' 'Is it necessary that so many should be employed?' 'Would not the work be done better by a smaller number?' These are the questions he proposes, and which I would consider. The following are the remarks in the Examiner in favor of the new proposition.

'As we have no experience to guide us in the answer to these questions, we can only pretend to offer in relation to them such remarks as have been suggested by the reason of the thing, in connexion with some observation on the working of the present plan. The reasons on which this plan was founded and is continued are very obvious. The school can be open but one or two, or at most three, hours; and it is apparent that a large number of pupils can in that brief time gain little personal attention, unless divided into many classes. That important part of the plan also, which contemplates the visiting of the children at their houses, is to be more easily effected when parcelled out among a numerous company, each entrusted with a small number. But it is worth considering, whether, allowing the whole weight to these reasons, the practice on them has not been carried to an unnecessary extreme. In dividing the classes down to six and four children in each, has not the subdivision gone further than the reason called for? A lesson can be recited in less than an hour, sufficiently to answer the purpose of ascertaining that it has been learned, by a class of twelve; and the greater matter of imparting religious impressions may as well be accomplished for twenty at once as for five. In point of fact, do we not find that many of the classes get through their work long before the allotted time has expired, proving thus that a larger number might have been attended to? Then if we look a little further, is it not plain that by diminishing the number of the classes, we diminish the risk of incompetent teachers—the most serious of all risks. We cut off the number of those who have come in reluctantly, merely to fill up, and those who are unpunctual, sluggish, uninterested, or uninteresting, and we put the important work into the hands of a more select company of those whose education and zeal make them adequate to it. Might we not hope better and more satisfactory results from placing the whole school under the teaching of half a dozen truly spiritual teachers, whose whole souls were in it, and who possessed the gift of attracting and impressing, than from dividing it amongst forty or fifty, who in a bodily sense would come nearer to them, but many of whom would have no power of affecting the soul at all, while the few, who are gifted with power, would be wasting on small classes the light and influence that might regenerate the whole? And as to the good to be done by visiting at the houses, it is plain that the few would do it with more efficiency and punctuality, as well as with greater ease and pleasure, because they would know how to do it and be equal to it, than the larger number who are conscious of their less ability, and are prompted by less zeal.'

The reasons for diminishing the number of Teachers appear from the above extract to be, first;—that the object can as well be accomplished by a few as by more; as 'a lesson can be recited in less than an hour, sufficiently to answer the purpose of ascertaining that it has been learned, by a class of twelve; and the *greater matter of imparting religious impressions* may as well be accomplished for twenty at once as for five.'

Second;—that by diminishing the number of the classes, we diminish the risk of incompetent teachers—the most serious of all risks.

To the first of these—I would reply, that the recital of the lesson, *in the mere words of the book*, doubtless may often be accomplished in less than an hour; but a proper recitation, allowing time for explanation, illustration, and enforcing by the Teacher, will occupy more or less time according to the talent and skill of the Teacher and the interest manifested by the class.

If the Teacher make no explanations, but merely hear a literal recitation, he may indeed hear a class of twelve or even twenty recite in 'less than an hour,' but *such* seldom use the balance of the time in 'making religious impressions,' and are not the Teachers whom our author would approve. If on the contrary, the Teacher do all in his power to illustrate his lesson, and deduce from it, the proper moral as he advances, instead of tacking it on the end, leaving 'the greater matter of imparting religious impressions' as a distinct duty to be performed after the recital;—he will often find that twice the allotted time might easily be occupied by the lesson, and to advantage.

It is a mistake to suppose that the 'imparting religious impressions' may be done for twenty at once as well as five. If the pupils were *mute*, and the Teacher acted the part of a Lecturer, then indeed the whole school might be instructed as easily as half a dozen. Sunday schools then might be conducted like our day schools. But it should be borne in mind that the children are expected to take part in the conversation, are encouraged to ask any questions they please, are on terms of greatest familiarity with their Teachers. This seems absolutely necessary to render a Sunday school interesting and profitable. The Teacher must be perfectly free with the scholars in his class. He should study the character of their minds, all their little peculiarities; he should know all about them; where they live, who are their parents, what influences they are under during the week; he should visit them, make himself acquainted with their parents, feel and manifest an interest in all the events of their life, invite them to his house, encourage them by his conversation, cheer them by his example, in short, show them in every way possible that he feels a deep interest in their spiritual and temporal well being. This is the duty of every Sunday School Teacher. Now, if this be done, and done faithfully, six pupils are as many as he can attend to. Indeed he can seldom do this as faithfully as is desirable, for even that number.

It is a general complaint with our teachers that they have more pupils than they can manage. They can interest four or five children and cause a mutual attachment to grow up between them and their teacher, but for a class of twenty this would be impossible, unless three or four hours were allowed for the exercise—as in a common week day school. In some of our schools, the teachers have been obliged to take classes of from ten to fifteen scholars. In such cases, the complaint always is—that the attention of all can not be secured and that the Teacher can not have that free and easy intercourse with his children which is so necessary to interest them in the school.

The writer in the Examiner acknowledges, what from many of his suggestions, one would hardly have supposed, that he has had no experience in Sunday Schools. Should he go into some of the most prosperous, and mark the mode of teaching adopted—he would probably be satisfied of its suitableness, and of the impossibility of its adoption into a class of fifteen or twenty pupils.

What we want is *more* Teachers;—if those can be found, who have the necessary qualification of head and heart. And now that our older brethren are engaging in the cause,—that the fathers and mothers of our children are beginning to be interested—it is to be hoped that we shall have less difficulty in obtaining those who are willing to come forward and aid in this good work.

This brings me to the second reason in favor of diminishing the number of teachers, namely that 'we diminish the risk of incompetent Teachers.'

It is true that if we had but one fourth of our present number of Teachers, we should have, numerically, fewer who are incompetent—but that we should have less *in proportion* admits of a doubt.

By this course most of the young teachers would be shut out. They would be unwilling to engage in the work with this 'select few.' They would feel a natural diffidence about it, and the work would be left in the hands, mainly, of those more advanced in years. Now, experience has shown that of those teachers who are incompetent, a due proportion are found among the old teachers. There are few very few, under the age of twenty, and Teachers of this age, other things being equal, are best suited for the younger classes. They gain a stronger hold on their affections, and enter more deeply into their feelings—than older persons can. Some of our best Teachers are of this age. They have, as a rule, more zeal, feel a more lively interest, at this time of life, than is natural to persons more advanced in age. We should be unwilling therefore to part with them, which it is to be feared we should be compelled to, if this new plan should be adopted.

Again—It seems to me that we should not by this course give our children any better chance of receiving good instruction. To suppose this, would be to suppose that *three fourths* of our teachers are incompetent—a supposition, which none would be farther from entertaining, than the writer in the Examiner.

I have thus briefly stated a few of the reasons which suggested themselves to my mind against the plan under consideration.

A TEACHER.

JOY UNSPEAKABLE.

The best worldly joys are easily speakable; they may be expressed to the utmost, yea, usually more is spoken of them than they are indeed. Their name is beyond their worth; they are very seldom found, upon experience, equal to the opinion and expectation that men have of them. But this spiritual joy is above the report any can make of it; say what they can of it who are of happiest expression, yet when a man comes to know it in his own breast, he will say (as that queen said of Solomon's wisdom.) *the half was not told me of it.*

Again, earthly joys are inglorious; many of which men are ashamed of, and those that seem most plausible, yet are below the excellency of the soul and cannot fill it: but the joys which arise from union with Christ, as they are most avowable a man needs not blush to own them,—so they are truly contenting and satisfying, and that is their glory, and the cause why we may glory in them. *My soul shall make her boast in God*, says David. Psal. xxxiv. 2.

For *Application* of all this. If these things were believed, we should hearken no more to the foolish prejudice which the world hath taken up against religion, and wherewith Satan endeavors to possess men's hearts, that they may be scared from the ways of holiness; they think it a sour melancholy life, which hath nothing but sadness and mourning in it. But to remove this prejudice,

Consider, 1. Religion debars not from lawful delights which are taken in natural things, but teaches the moderate and regular use of them, which is far the sweeter; for things lawful in themselves are in their excess sinful, and so prove bitterness in the end. And if in some cases it requires the forsaking of lawful enjoyments, as of pleasure, or profits, or honor, for God and for his glory, it is generous and more truly delightful to deny them for this reason, than to enjoy them. Men have done much this way for the love of their country, and by a principle of moral virtue; but to lose any delight, or to suffer any hardship for that highest end—the glory of God, and by the strength of love to him, is far more excellent, and truly pleasant.

2. The delights and pleasures of sin, religion indeed banishes, but it is to change them for this joy that is unspeakable beyond them. It calls men from sordid and base delights to those that are pure delights indeed: it calls to men, Drink ye no longer of the puddle, here are the crystal streams of a living fountain. There is a delight in the very despising of impure delights; as St. Augustine exclaims, *Quam suave est istis suavitatibus carere! How pleasant is it to want these pleasures!* But for such a change, to have in their stead such delights, as that in comparison the other deserves not the name; to have such spiritual joy as shall end in eternal joy; it is a wonder we hasten not to choose this joy, but it is indeed because we believe it not.

3. It is true, the godly are subject to great distresses and afflictions; but their joy is not extinguished by them, no, nor diminished neither, but often sensibly increased. When they have least of the world's joy, they abound most in spiritual consolations, and then relish them best. They find them sweetest, when their taste is not depraved by earthly enjoyments. *We rejoice in tribulation*, says St. Paul: and here our Apostle insists on that, to verify the substance of this joy in the midst of the greatest afflictions.

4. Spiritual grief, which seems most opposite to this spiritual joy, excludeth it not, for there is a secret delight a sweetness in the tears of repentance, a balm in them that refreshes the soul; and even their saddest kind of mourning, viz. the dark times of desertion hath this in it, which is someway sweet, that those mournings after their beloved who absents himself, are a mark of their love to him, and a true evidence of it. And then all these spiritual sorrows, of what nature soever, are turned into spiritual joy; that is the proper end of them; they have a natural tendency that way.

5. But the natural man still doubts of this joy we speak of; because he sees and hears so little of it from them who profess to have it, and seem to have the best right to it. If we consider the wretchedness of this life, and especially the abundance of sin that is in the world, what wonder though this their joy retire much inward, and appear little abroad, where all things are so contrary to it, and so far are capable of it, to whom it were pertinent to vent it? Again, we see here, it is *unspeakable*; it were a poor thing, if he that hath it could tell it all out. *Pauperis est numerare pecus.* And when the soul hath most of it, then it remains most within itself, and is so inwardly taken up with it, that possibly it can then least of all express it. It is with joys as they say of cares and griefs, *Leves loquuntur ingentes stupent.* The deepest waters run stillest. *Res severa est verum gaudium*, says Seneca. True joy is a solid, grave thing, dwells more in the heart than in the countenance: whereas, on the contrary, base and false joys are but superficial, skin-deep (as we say); they are all in the face.

Think not that it is with the godly, as the Prophet says of the wicked, that *there is no peace to them.* The sentence is ready to pass certainly it is true; there is no true joy to the wicked: they may revel and make a noise, but they rejoice not; *The laughter of the fool is as the crackling of thorns under the pot*, a great noise but little heat and soon at an end. There is no continuing feast, but that of *a good conscience.* Wickedness and real joy cannot dwell together, as the very moralist Seneca hath it often, and at large. But he that can say, The righteousness of Jesus Christ is mine, and in him the favor of God, and the hope of eternal happiness, hath such a light as can shine in the darkest dungeon, yea in the *dark valley of the shadow of death itself.*

Say not thou, if I betake myself to the way of godliness, I must bid farewell to gladness, never a merry day more; no, on the contrary, never a truly joyful day, till then, yea, no days at all, but night to the soul, till it entertain Jesus Christ and his kingdom, which consists in *righteousness, peace*, and *joy in the Holy Ghost.* Thou dost not sacrifice Isaac, which signifies laughter (as St. Bernard has it), but a ram; not your joy, but filthy sinful delights which end in sorrow.

Oh! seek to know in your experience what those joys mean; for all describing and commending them to you will not make you understand them; but *taste, and see that the Lord is good.*

THE LITTLE LAMPS.—Whether in a dream or a revery, it is needless to say, I beheld in my thoughts, upon my bed, the following vision. I looked, and saw seven lamps burning upon a table. A shining one said to me, 'Keep these lamps in readiness, until I come for them.' As there were so many, I was kept busily employed, trimming this one, supplying that one, and screening the other from the wind. Yet it was a pleasant task, and I was glad to see that they were all bright when the messenger returned. Then I looked at what had hitherto escaped my attention, and saw that on each of them there was a name written, which were the names of my little Sunday school class! O, that I may remember the vision, and carefully tend these little lamps, that they may be brightly burning when the Master shall call for them!—*Sunday School Journal.*

SLAVERY.

Extract from a Sermon by Rev. N. Gage of Haverhill, Mass.

There is another evil, which, from the deep interest it excites at the present time, in the minds of some who may hear me, may claim attention; I allude to Slavery—and in speaking very briefly of it, I shall use that freedom to which every man is entitled, who pays a becoming respect to the rights of others. I believe slavery to be an evil of gigantic magnitude: that it presses, like an incubus, upon the vital energies of the slave-holding communities; that it is, in the eye of almost all Christendom, a great national dishonor, in which we all, more or less, participate. Though we find in the Bible, slavery recognised as an established institution, still, I believe its principles and effects are contrary to the spirit and leading precepts of Christ's gospel. That a part of the delegates, who framed our Constitution, so looked upon it, there is abundant proof. Jefferson's first draft of the 'Declaration of Independence,' spoke against the institution in decisive terms; such expressions, however, were eventually suppressed, for the sake of harmony of action, in that eventful time. That our national honor is nearly concerned, I see not how any one can doubt. We uphold, as a nation of freemen, an institution, in direct defiance of one of the most prominent sentiments announced by us, as our rule of action, when we took our stand upon the broad platform of national independence. That the common understanding, at the formation of our Constitution, was, that slavery was to be perpetual, cannot be maintained: indeed the opposite is susceptible of virtual, if not explicit proof. Some of the most eminent men, who aided in the formation of the Constitution, are known, afterwards, to have been active in encouraging sentiments unfriendly to the continuance of slavery. And I cannot see any peculiar force, in the arguments, against a candid and manly attempt, to form and ripen a sentiment, adverse to the continuance of slavery, which may not apply to attempts, by the missionary enterprise, to change the religion and customs of nations, with whom we may maintain friendly relations. Slavery is a matter, it is true, under the control of the slave-holding states; but on that account, are those who think it a sin and a national evil, bound to eternal silence? Every freeman is lord of his own political views; they are, as a matter of right and law, under his own control. But do all, who are deeply interested in politics, on that account, refrain from all attempts to change or modify his opinion, with the view to the manner, in which he may exercise his right of suffrage?

With such views, there is a prominent difficulty in my way of becoming what is called, an abolitionist. I have listened to several lecturers; read several works; and occasionally newspapers, that advocate the cause; but I have been often pained at witnessing a spirit, with which I cannot hold fellowship.—I cannot accord my sympathy to that spirit, which making no allowance for the influences of education; for the fact, that the institution of slavery has been supposed by slave-holders, to be sanctioned by the Bible; for the fact, that it has come down to the present generation of slave-holders, sanctioned by their fathers, whose tombs are around them; that it has the explicit approval of their spiritual guides;—that the system is closely interwoven with their means of support; I cannot accord my sympathy to that spirit, which under such circumstances, denounces all slave-holders as man-stealers, murderers, &c. because they do not at once, before they have considered what arrangement to make for their own security and the welfare of their slaves, set them all free.

Nor, can I sympathize with that severity of language, which is so often applied to those, who do not take hold of this enterprise. I have heard the majority, perhaps of the New England clergy, who I believe are conscientious in the course they adopt, on a comprehensive view of all their duties—I have heard them denounced—and evidently, with a view to compel them to act in a certain manner—in language, which, by whom-so-ever uttered, I consider a desecration of the pulpit, and an abuse of the liberty of speech. And this, not as an occasional burst of excited feeling—such things on such a subject, we might sometimes look for—but latterly, it has seemed to me, that this course has been adopted from calm deliberate policy. I may be mistaken; but I must think such course a wrong one, so long as we are bound to guard against 'doing evil, that good may come.' The reason, that I cannot unite in carrying forward an enterprise conducted in such a spirit, is, that with my present convictions on the subject, I should commit more sin, all circumstances considered, in countenancing a spirit, which I think so wrong, than I shall in remaining quiet.

FOR THE REGISTER AND OBSERVER.

'Therefore whosoever believeth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.'

The beauty and force of this illustration, will be more fully realized if we reflect upon the natural situation of Judea. It was a mountainous country, with many small streams and rivulets flowing from its heights; which, swelled by the violent sudden rains that at some seasons almost deluged the land, swept on in their resistless, impetuous course, bearing before them every obstacle which might impede their progress. With such natural features then as those by which Palestine was marked, the meaning of the illustration must have come home to the minds of those who listened to the Saviour's words, with peculiar power. There, a solid and permanent foundation was essential, since those habitations which had no other basis than the sand, or were built without proper precaution, must become the sport of the elements or be washed away by the mountain stream. How forcibly then does our blessed Lord compare those characters, whose hopes were built upon the firm foundation of gospel truth, to the wise man, who had securely guarded his abode from all external injuries. The course of my own personal observation, has presented me with one striking exemplification of this truth, of the power which high and holy principle exerts over the mind, in enabling it to resist every external influence, and placing it far beyond the reach of the storms and tempests of earth. The character to which I allude is indeed founded upon the rock of eternal truth; though now far advanced in the vale of life, though to him, his shadows of evening are fast lengthening, yet his heart still retains all the warm glow and freshness of feeling on the one fondly cherished subject of his youthful interest, his matured thought, and his hope in age.

Left an orphan at an early period, thrown as it were upon the 'cold charities of the world;' the compensation received for his first exertions, was applied to the purchase of a Bible, that volume which has ever since formed his study and delight. Thus early did the orphan boy furnish himself with an unfailing friend, a comforter and a support, a chart which has directed him in safety through a long and varied course of action and of duty. This has been his study; and memory, now that she refuses to recall many of the passing events of yesterday, yet furnishes him with a constant supply from that sacred source, for argument, reproof, or instruction. From its inspired pages, has he drawn that faith and trust which have supported him amid life's darkest scenes; and from that too, has he gained that spirit of humility and benevolence, by whose aid he has, amid the full glare of wealth and worldly property, preserved his moderation and calmness, and felt himself but as the steward of God, to his unfortunate fellow creatures. But I digress from my subject; by persevering industry, firm integrity, and patient economy, the orphan boy acquired a competence; he did more, he engaged extensively in mercantile speculations, at a period of our country's history when commerce brought a rich harvest of wealth to those whose vessels ploughed the ocean wave. His uncommonly clear judgment planned at home, while he selected others to execute his designs abroad. His exertions were blest with success.

A few years pass away, and we behold the penniless boy, standing high among the successful and wealthy merchants of the land; surrounded by affluence his home was the abode of liberality and plenty; while the high and gifted of the land shared his ready hospitality, the poor, the humble, and the unfortunate, ever found at his well furnished board a hearty, cheerful welcome. Thus largely engaged in pursuits calculated to engross his affections, to draw his mind to earth, and fix it there, his Bible is still his friend, and guide, never does he forget his one great hope, never does he lose sight of the one great end and aim of his existence; love to God is the ruling principle of his life, while his benevolent regard for his fellow men is exhibited in the thousand every day occurrences of life, in which he might contribute to their well-being. I have watched his aged countenance glow, and become animated, almost with the warmth of youthful feeling, as he has dwelt upon the deep and soul inspiring truths of the gospel—when too, he has declared his delight in anticipating the usual hour of rising, that he might walk alone in his grounds, there to raise his heart in communion with his Father and his God.

Again a change has passed over him, the sun of prosperity is obscured, the third era in his life has arrived, and owing to circumstances over which he had no control, the accumulated wealth of years is scattered, and he is again a poor man. Does his Christian faith desert him now, in his season of trial? Oh no, with a firm confiding hope he still trusts in the God of his youth, believing that He does all things well—while he cheerfully looks forward to death, but as another event in the chain of being, he speaks of it as a journey, at whose close, he may be admitted to the presence of his Father in Heaven. It were vain to ask the creed of such a man, it rises far above the cloudy atmosphere and obscure region of sect or party—he is emphatically a Christian. This is no fancy sketch, no dream of the imagination, but a shadowy outline of the history of one, who is still among us, the varied events of whose life have seemed marked with an almost romantic interest, while a deeper feeling is excited, when we look upon him as an aged Christian, whose life, built as it has been on the firm Rock of ages, has withstood the assaults of adverse and of prosperous fortune. Had the rich treasures of early culture been his, had the stores of learning been opened to his youthful desires, his naturally strong, sagacious, and active mind would have won its way to eminence in the paths of literature and professional distinction. But it matters little that 'science dawned not on his birth,' he has won a more imperishable glory than earth can give; his has been a life of holy love, devout submission and active duty.

L. E. P.

Haverhill, Mass.

FOR THE REGISTER AND OBSERVER.

EXTRACT FROM A SUNDAY SCHOOL REPORT.

I cannot forbear to mention another occasion of affecting interest connected with our Sunday school the last season. This was the funeral of one of our most lovely and promising scholars, a little girl of 12 years. Her death was sudden and cast a gloom over the village in which she was generally known, and of which she was one of the ornaments. At her request, her funeral was in the Meeting house, and was attended by nearly the whole Sunday School, besides many others, who came to mingle their tears with the afflicted parents and friends. The effect produced by this event in the Sunday school, I cannot but think has been salutary in a high degree, and I trust that the good impressions that were received at the time will not soon be obliterated. An allusion to this dear child in my New Year's Discourse produced at once a breathless silence, and drew tears from many an eye. I ought to add, that the death of our little friend was as peaceful and happy as I have almost ever known even in an experienced Christian. I was with her most of the time during the last three hours and found that she could converse on the subject of death with perfect collectedness and that she anticipated the event with a joyful hope. I had been absent on an exchange, and never shall I forget the sweet smile with which she met me, when I unexpectedly entered the chamber where she was dying. She very soon requested me to pray with her—conversed with me freely and expressed her entire willingness to depart—and her hope that she should go to live with Jesus Christ in heaven. While I was present many of her little friends called to see her, and it was a beautiful and affecting spectacle, when the dying child beckoned them one after another to her bedside and gave to each a parting kiss and an affectionate farewell. She remembered too her absent schoolmates to whom she sent her love with the following message. 'If you wish to die happy, you must be good.'

The death of a Sunday school scholar—a child of twelve years—may be deemed by some, an event of too unimportant a character, to merit the notice I have taken of it in this Report: but I am deeply impressed with the belief, that in the present instance, it has been the instrument of awakening in the minds of not a few of our Sunday school scholars, a stronger and more affecting sense of religion than all the instruction they have received in the Sunday school the past season.

And I say this, not in disparagement of Sunday school instruction; for the case is precisely the same, as I conceive, in regard to all the instructions of the pulpit. How often must we feel, as ministers, that all our sufficiency is of God? and how little should we be able to accomplish, in our effort to awaken a religious spirit in the community, were not the teachings of men enforced by sorrowful events, by which God softens the heart and prepares it for the reception of his word? My faith therefore in the efficacy of Sunday school teaching is not less strong than that which I place in the efficacy of the preached word, which is and must be the instrument on which we chiefly rely for the building up of Christ's kingdom in the world. The Sunday school teacher is, in truth, *a preacher of the word*—a minister of religion—an embassador for Christ. Let him magnify his office—and consider that, however he may *be a teacher of babes*, he is employed in the same holy cause, in which apostles labored and martyrs bled—and Jesus died.

Northboro. J. A.

FOR THE REGISTER AND OBSERVER.

EXTRACTS FROM DR CHANNING AND S. F. B. MORSE, P. N. A.

'How much may be done in this city to spread knowledge, vigor of thought, the sense of beauty, the pleasures of the imagination and the *fine arts*, and above all the influences of religion, through our whole community! Were the prosperous and educated to learn, that after providing for their families they cannot better employ their possessions and influence, than in forwarding the improvement and elevation of society, how soon would this city be regenerated!

What is now wasted among us in private show and luxury, if conscientiously and wisely devoted might supply not only the means of education in the sciences, but in the refined arts, with the attractions of Paris, with another *Louvre*, and with a Garden of Plants, where the gifted of *all classes* might have opportunity to cultivate the love of nature and of art.

We need here an extensive collection of natural history; we need too a gallery of paintings, sculpture, &c., in which by means of originals, copies, casts, models, all the great works of genius in the fine arts should be placed within our reach. Such a museum and gallery, if opened to the public, would be thronged; and lectures illustrating them would draw intelligent hearers from all classes. Establishments of this kind would be at once attractions to strangers, and sources of increasing delight, refinement, and instruction to our own citizens. Is it not time to begin with spirit these and similar establishments, which would shed an enduring glory over our city?' W. E. C.

Cicero says 'to *honor* is to cherish the arts; glory stimulates the artist; but they languish among all nations who disdain them.'

The conduct of those nations where the arts have flourished since the time of Cicero, proves the truth of this assertion. Not to go farther back than the last century, we find numerous instances of the consideration in which the artist of eminence is held in civilized Europe. And who are they, when our country is taunted for want of genius, that come most readily to our memory to repel the falsehood? Among our statesmen and heroes, are we not proud to put the names of West and of Copley and many others who are living refutations to the calumny? And is it not just that they who do honor to their country should themselves be honored? Heeren, in his Politics of ancient Greece, exclaims, 'Who is it that has conferred upon her, her immortality? Was it her Generals, her men of power alone? or was it equally her sages, her poets, and her artists? The voice of ages has decided; and posterity justly places the images of these heroes of peace by the side of the warriors and kings.'

With regard to the diseases to which infant Art is subject, there is one which already prevails in our country to some extent, and which therefore demands notice. I allude to the propensity for collecting old pictures. There is no disease which has infected infant art so inveterate and so retarding to the progress of taste, as this. In England, this subject has undergone a thorough investigation; dear bought experience has at last taught them wisdom, and we may if we will, profit by their example. I have felt some diffidence in touching on a topic which is one of delicacy in some of its relations, particularly as it regards many who have shown a laudable desire to encourage the Fine Arts but with deference I would say it—who have mistaken the way. I am aware, that, to interested speculators, the course I deem it my duty to pursue, may make me obnoxious, by an exposure of a system of trick and deception which has long infested Europe, and which is beginning to be acted upon here, but I shall console myself with the reflection of upright motive, and if the exposure of the evil shall be the means of preventing one genuine amateur of the arts from being the dupe of fraud, I shall cheerfully suffer any reproach that those who may be interested in deceiving the public, may choose to inflict. Prince Hoare, the Secretary of the Royal Academy, thus deplored the effect of this disease. 'A collector of the class above mentioned looks for beauties only in the works of old and foreign Masters, and with less of liberal benevolence, appears too often on the watch for defects only, in those of the moderns in his own country. In an old picture, any single beauty is sufficient to ensure its title to admiration, and its admission into the cabinet of

this man of taste; in a modern one, any single fault is equally potent to its condemnation and exclusion.' In the vicinity of Amsterdam there is an establishment for the manufacture of paintings where Corregios, Titians, Bergheims, Cupys, &c. are fabricated for the London market. This institution was commenced some few years since under the auspices of an Israelite, to whom and the copartners it has proved a profitable speculation. Are not the importations of these counterfeits, since they are now uncurrent in England, from the increased taste and knowledge of that country already turned into the United States? And will they not increase the moment it is ascertained that a market exists for them here? And shall we not be deluged at first with the very refuse of the unsaleable smoked canvass and cracked pannels on hand in the manufactories, to be succeeded by the more subtle imitations of old masters, which can deceive even the practised eye of a connoisseur? At any rate, if money can be found to lavish in this way, let us hear no more of the want of wealth as an obstacle in the way of encouraging native art. 'The great models of perfection are in Italy but these are not now to be purchased. The Pope has officers appointed to inspect every picture statue &c. going out of Rome.' 'The state of Venice have also set their seal upon all the pictures worth their keeping.'

Half the property that has been bestowed upon the counterfeit old masters offered for sale, and which is worse than thrown away, would obtain many a choice collection of the productions of modern art, certain at least to be genuine. This course would give direct encouragement to our own artists, rendering their profession less precarious, rousing their emulation, giving them the most efficacious means of improving themselves, and eventually enabling them to compete with the best masters.

Is not American genius equal to this effort? What says experience in every art and science? What says it especially in painting? I may be deemed enthusiastic, but I will hazard the prediction, that the most transcendant efforts of genius, ancient or modern, will be equalled if not surpassed by American Artists. The time will surely come, but it will not be until our national taste shall have strangled the serpents that lurk around its cradle.

Opie says 'he who employs the humblest artist in the humblest way of history, contributes more to the advancement of national genius than he that imports a thousand chef d'œuvres, the produce of a foreign land.'

The father of Goethe had proper notions on the subject of the encouragement of the Arts. 'My Father,' says Goethe, 'collected the productions of living masters in preference to old works. He sometimes expressed his opinion on this subject with much warmth. The appreciation of the works of old masters seemed to him subject to many prejudices.'

Vice in all its forms is not more an enemy to religion and morality, than it is to genuine taste. An English writer has well observed that 'the genuine admirers of beautiful works of art are usually amiable characters, and if some of the most ostentatious dignitaries who have employed great artists, have been bad men, there is reason to suspect they were also bad connoisseurs. True taste we argue is conducive to virtue.' These sentiments are in unison with those of a distinguished statesman and orator of our own country, Hon. D. Webster, who says 'Just taste is not only an *embellishment* of society but it rises almost to the rank of virtues, and diffuses positive good throughout the whole extent of its influence. There is a connexion between right feeling and right principles; and truth in taste is allied to truth in morality.'

To the Editor of the Christian Register.

Dear Sir,—I am desired by the Committee, of which I have the honor to be Chairman, to forward this report for publication in the next Christian Register, and am respectfully yours,

JOHN CODMAN.

Dorchester, June 1st, 1838.

REPORT OF COMMITTEE OF CONVENTION.

At a meeting of the Convention of Congregational Ministers in Brattle Street Church, Boston, after the public services, May 31st, 1838, the Subscribers were appointed a Committee to express the deep regret, felt by the Convention, in witnessing so large a proportion of the congregation, including many ministers of the gospel, leaving the house of God before the regular services were concluded, and some of them before an opportunity was afforded of contributing to the interesting and unexceptionable charity of relieving the widows and orphans of deceased clergymen.

While the Committee are ready to admit that there are a few cases, on which such premature withdrawing from the sanctuary may be justified, they cannot refrain from expressing their entire and strong disapprobation of a practise, so dishonorable to religion, and so painful to the feelings of those who venerate its institutions.

They are also aware of the multiplied engagements, which crowd upon the attention of ministers during the season of the Anniversaries of our religious and benevolent institutions, —but they cannot admit that the desire to attend a number of meetings can be any adequate apology for abruptly leaving the temples of the Most High, in an irregular manner before the services of the occasion are properly concluded.

The Convention feel it due to themselves, the sacred cause which they represent, and the religious institutions, with which they are so intimately associated, thus, publicly, to express, through their Committee, their disapprobation of this irreverent practice, and their earnest desire that, in future, those who attend the worship of God on this, or any other occasion, will be content to remain in the house, until the congregation is regularly dismissed by the apostolic benediction.

JOHN CODMAN,
FRANCIS PARKMAN,
SYLVESTER HOLMES,
} *Committee of Convenion.*

Boston, May 31st, 1838.

SUNDAY IN MISSOURI.

'You will wonder how we employ ourselves on Sundays, in a place so remote from a house of worship. The Sabbath is with us a day of rest; not only to ourselves, but to our cattle, and to the stranger within our gates. We have several volumes of excellent sermons, and other religious books, from which one of us reads aloud; but above all do we study the Sacred Volume. We endeavor to read understandingly, and to make it the rule of our conduct, sitting low at the feet of our blessed Master. I never had my devotional feelings half so much exercised in church, as they have been in these unostentatious services. There, my attention was divided between prayers and people, and my thoughts far from the object of our assembling. In the afternoon, we walk; and at this season, when every shrub and plant is in full beauty, and trees which look as if they had been standing ever since the waters were separated from the dry land, clothed with verdant foliage, from which break forth the songs of a thousand unseen minstrels, we can scarcely refrain from crying aloud, in the language of the Psalmist, 'All thy works praise thee!' Our favorite resort is a very beautiful creek, about three quarters of a mile from here, and from which this place derives its name. Here, seated on a sloping bank, shaded by hazel bushes and the wild willow, we enjoy, in all its glorious perfection, the magnificence of nature. This is a picturesque spot, romantic enough to please even you; and I ardently hope, one day, to enjoy its beauties in your company. In the evening, several young people, provided with note-books, congregate at our cottage, and we conclude the day in singing hymns. I would not boast of myself, yet these employments have had the most beneficial effects upon my heart and temper; and to you, my dear ——, I may say, that I trust I am a better Christian.

Knickerbocker.

[From the Religious Magazine.]

CLEMENTINE CUVIER.

Baron Cuvier's only daughter, Clementine, now his only child, after surmounting the dangers of a sickly infancy, had been reinstated in the bloom of health, and had reached the winter of her twentysecond year. Her acquirements in profound studies were adorned with every accomplishment of her sex; and she united, in a singular degree, all the charms of physical, intellectual, and moral beauty. The loveliness of her person and the elegance of her manners were enchased in the fine gold of an ardent yet humble piety, and encircled with all the graces of a charitable, sympathizing spirit; and amid the universal admiration which such a character commanded, she courted and she earned the blessings of the poor, the ignorant, and the afflicted.

About the close of 1826 the first symptoms of a fatal disease showed themselves in her delicate constitution. Her health, however, was so completely re-established, that, in the beginning of 1828, arrangements were made for her marriage with an individual of her own choice, who was in every respect worthy of her love. The ceremony was fixed for the 25th of August; but, before the end of July, her former disorder returned with redoubled force, and terminated fatally on the 28th of September.

Her parents were overwhelmed with grief, and her bridal chaplet withering in the embrace of her funeral wreath, was to one disconsolate heart an image of still deeper agony. Distracted with his loss, Cuvier sought and found in the most absorbing studies some alleviation of his sorrows; but though with this view he imposed upon himself the most intense and continual labor, yet, on the occasion of his first discharge of a public duty, when this high pressure of his mental power was for a time removed, his feelings burst forth in uncontrollable grief. At the first sitting of the Committee of the Interior, at which M. Cuvier presided, after this event, and from which he had absented himself two months, he resumed the chair with a firm and placid expression of countenance; he listened attentively to all the discussions of those present; but, when it became his turn to speak and sum up all that had passed, his firmness abandoned him and his first words were interrupted by tears. The great legislator gave way to the bereaved father; he bowed his head, covered his face with his hands, and was heard to sob bitterly. A respectful and profound silence reigned through the whole assembly; all present had known Clementine, and therefore all could understand and excuse this deep emotion. At length M. Cuvier raised his head, and uttered these few simple words,—'Pardon me, gentlemen, I was a father, and I have lost all.' Then with a violent effort he resumed the business of the day, with his usual perspicuity, and pronounced judgment with his ordinary calmness and justice.

FOR THE REGISTER AND OBSERVER.

SUNDAY EVENING.

As I was returning on Sunday afternoon from my customary Sabbath duties, which had been rendered more delightful than ever by an account given me of an interesting girl, who had been admitted on the Sunday previous into the church of Christ, I was accosted by a well-dressed good looking sailor. Not understanding what he said, I stopped, and he repeated his question, 'who preached this afternoon?' I told him that I probably did not attend the same place of worship with him. 'Mr — preached a fine sermon this morning,' said he, 'but this afternoon, I got pretty drunk, about half seas over.' You had much better have gone to church. 'Indeed I had,' said he, and he laughed, as only an intoxicated man could laugh. I advise you to go home my friend. 'Thank you,' he said, and bowing with the politeness of the drunkard, he staggered off to his own home.

As I was leaving the city about sunset, I heard a loud halloing, and looking forward I saw a chaise rapidly hurled round from Charles into Cambridge street. The horse was reeking and panting under the cruelty of a drunken driver The madman screamed and sung and his affrighted beast rushed wildly through the street. The boys, collected at the corners, were pleased at the unholy sight, and as the intoxicated man heard and saw them testifying their pleasure, he became more excited, and rushed on wilder than ever in his demoniac course. I felt saddened and grieved at such profanation of the sabbath and I walked on, wondering at the self-brutalizer.

The clouds hung in rich, heavy, purple flakes in the west. Soon they were rimmed with gold. The sky beneath the clouds was as one bright sheet of flame. Gradually the rim enlarged, the purple grew transparent, and suddenly the sun himself appeared below the cloud, glittering like a mass of molten silver. In an instant his rays spread over the whole landscape. Charles river reflected his beams so vividly, that the observer's eyes were more dazzled by the luminary in the water, than by it in the sky. As one raised his eyes, he was startled by the brilliant reflection on every side of him. The hills from Brookline towards the city were completely flooded with light. Every window in the vicinity seemed to be made of suns. As the sun sunk lower, the western sky looked as do the heavens, when illuminated by an evening conflagration. Soon he disappeared, and as he was sinking, the clouds changed from their brilliant orange and gold, to a deep purple and red. The red grew less and less vivid till it also vanished, and a dull heavy grey succeeded in its place.

I had often heard tales of woe, told of wives with hearts broken by cruel husbands; of delicate children, gradually failing under a sorrow-consumption, caused by an intemperate father, and at length sinking into an early grave; of sisters, who mourned the ruin of a promising brother, and I thought that his heart must be strong indeed, who could listen to such tales unmoved, or without resolving to do all in his power to remove the scourge, intemperance. And yet I knew that many were not only unmoved, but in spite of the dreadful warnings placed before them, seized the cup, and knowingly sowed in their breasts the wind, whose fruits were reaped by many friends in the whirlwind of sorrow and despair. But if I had wondered to see many tread in the drunkard's path, in spite of *human* suffering and warning, I also wondered as I thought how insensible to God's voice was this unhappy being, who was profaning so ruthlessly one of his most blessed sabbaths. Here was a whole sky illuminated by God's love, and an earth reflecting the illumination, and here to was seen one of God's noblest earthly creatures, self-brutalized. Many thoughts pressed my mind, as I looked at the sky, and contrasted it with this miserable man. There it was, with clouds indeed spread partly over it, but even the clouds grew bright as the sun shone upon them. So too the darkest clouds of adversity grow resplendent, if we let the sun of righteousness shine upon them.

There was the sun sinking in brightness, having emerged from the clouds which had attempted to obscure it. His light too was reflected from all objects, from the Heaven above and the earth beneath, from the pure smooth water, whose smoothness might be broken by the smallest pebble, and from the firm, enduring hills. So too is the light of the good man reflected from all things. It is reflected from the good and pure, with increased brilliancy; it is reflected from the clouds of poverty and distress, which are gilded by it, and finally it sinks to rest undimmed by any clouds, either of sin or sorrow. As the sun sank after gilding the clouds which sought to obscure it, and at length left them dull and heavy, so too even the sun of righteousness will sink at last, and cease to shine upon the clouds of sin. Thus the miserable victim of intemperance, after rejecting the light of reason and nature and of God's word, remains in hopeless darkness. Who will not seek to prevent such darkness from settling over any human being? Let us all do the best we can to remove all temptation to the sin, which, more than any other single vice, helps to fill our prisons and hospitals, and causes in its course the most mournful desolation, the loss of reason, and the crushing of the heart's affections.

H. H. J.

FOR THE REGISTER AND OBSERVER.

Will some Trinitarian reader of the Register (if any such there be,) explain to me through its columns, how he reconciles St. John xvii. 3 with his creed. In the pleas for the Divinity of our Savior, and in the replies to Unitarians, which I have read, I do not remember to have seen any explanation of these words. True, I have not read many such works, but I have read eagerly all I have been able to obtain, for I think it is by well understanding an opponent's arguments that one is enabled to answer them. I like not the plan of a certain Bishop, whose controversial writings I have just been reading, in denouncing a work which he had not read because the title imported that it was 'fraught with heretical theology.' This work I see has just been republished, and it is to be hoped that Trinitarians, instead of being satisfied with the import of the title, will read the book. Neither, in any of the conversations which I have had on the subject, have I been able to learn how a believer in the trinity regards this next. It seems to me that all who consider this text carefully *must* reject either the text or the trinity. I think I can imagine how a Trinitarian views other scripture testimony to the Divine unity, but I cannot imagine how he views this remarkable address of Christ to his *Father*. 'This is life eternal, that they might know, *Thee* [to be] the *only true* God, and Jesus [to be the] Christ whom Thou hast sent.' F. T.

O believer, what matters it if God denies thee a kid to make merry, when he says, 'Son, thou art ever with me, and all that I have is thine!' Hath a son any cause to complain that his father denies him a flower in the garden, when he makes him heir to his whole estate?

From the Sunday School Journal.

FRAGMENTS.

A cross without a Christ never did any man good.—FLAVEL.

Your rock doth not ebb and flow, but your sea.—RUTHERFORD.

Discontent.—Idleness is the great mother and the nurse of discontent; it layeth the mind open for melancholy conceits to enter; it yieldeth harbor to them, and entertainment there; it depriveth of all the remedies and allays which business affordeth.—DR BARROW.

Meditation on Scripture.—When strengthened and supported by frequent exercise, it will suggest more than all our commentaries united. —LUTHER.

Secret Prayer.—As you are in closet prayer, so you will be in other ordinances.—OWEN.

Gluttony.—For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.—ADDISON.

The Lord's Day.—Carry the Sabbath with you into the week. Let it relish with all your converse. You have many thoughts of the world on Sabbath-days; have as many thoughts of God on week days.—MATT. HENRY.

Meditation.—If I should be asked, what I do think is the best means and way to advance the faculties, to make the ordinances fruitful, to increase grace, to enlarge our comfort, to produce holiness, and the like—I should answer, Meditation, meditation, meditation.—DR BATES.

Study.—I read other things, that I may be the better able to understand the Bible.—PHILIP HENRY.

Worldly Associations.—A man may touch pitch, and not be defiled, if he touch it with a cold hand: so in the pursuit of earthly things, if we are not hot, we may avoid the contamination.—DR ARROWSMITH.

The Bible Alone.—Till at last, being by my sickness cast far from home, where I had no book but my Bible, I set to study the truth from thence, and so, by the blessing of God, discovered more in one week, than I had done before in seventeen years' reading, hearing, and wrangling.—BAXTER.

DR DODDRIDGE preached and published a funeral Sermon on the death of Rev. James Shepherd, who died suddenly at the age of 22, and just as he was about to take charge of a large congregation. In the sermon, the doctor says:

'Let us lay down this as a foundation that it is the hand of God. He has taken away his young servant whom he raised up here, whom he called so early by his grace, whom he taught to pray when but a child; and to pray in such a manner that I will take the liberty publicly to tell you, that the account I had of prayer of his, overheard when he little thought of it, by a dear friend, almost seventeen years ago, that is when he was but five years old, had its influence in engaging me to come and settle in this place.'

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL LIBRARIES.

An article appeared in the last Register, under the above head, signed by S. M. in which the writer has called the attention of the public, to a small pamphlet entitled 'A general catalogue of Books for Sunday School Libraries.' The manner in which your correspondent has seen fit to bring this catalogue before the community, seems to call for an explanation on the part of the publisher, so that when both sides of the matter are brought out, he may be exonerated from any intentional wrong, or even a careless disposition.

In the first place Mr Editor, I acknowledge the catalogue is imperfect, and never for a moment supposed it free from error. I should sit down in despair, if I were put to the task of making out a list of Books that would suit all the members of our denomination. Few have ever attempted it, and those who have, know how difficult it is to furnish new books that are fit for our youth to read. I acknowledge also that the list was got up, and issued in haste, but such as it is, I know it to be as good, if not better than any that has appeared of late years. This much I must say in vindication of myself. The three Books S. M. quotes, ('The Beautiful city,' &c.) as it happens, have not been in my store for one year. Finding them to be erroneous in doctrine, I discarded them, as I would at all times all doctrinal Books whether erroneous or not. As I have said before, the catalogue was issued in haste, and with a desire to benefit the public. These books must have crept in advertently, and perhaps a very few others also, in selecting from an old list of Books for last year's sales. I have never, knowingly, put into a S. S. Library a book, that was offensive in doctrine, or subversive of a moral tendency. I have now in my store very many books for youth, that I would gladly dispose of in almost any way, but I never will put them into Libraries unless desired, for the reasons I have stated.

Now it frequently happens that many books published by our orthodox friends, are excellently well written, and were it not for some few exceptions, would be all that we could desire. What shall we do with those? One says, I will waive those objections for the good the book contains, and add it to the Library; another of a different temperament says, he will never countenance such works, and complains that Unitarians do not furnish more books in the same style, divested of what he calls abominable doctrines. Now what shall be done in this case? Who will make a list that shall find favor with all? When this *is* done I will advertise no more books recommended for Sunday School Libraries.

I say on my catalogue '*approved*.' As the gentleman wishes to know *by whom* it was approved, I will state that the list was made up from various sources. Some part of it from catalogues of Libraries of great celebrity, some from the recommendation of clergymen, and a part from the author's own experience. But perhaps it would have been better to have said 'approved,' with a few exceptions. However Mr Editor, to be serious, I am always happy to supply books to clergymen or others, in any way to suit them. Those who are acquainted with me, will bear me witness that I have at all times given them all the information in my power relative to certain Books, and cheerfully received back at any time all rejected books. Therefore Mr Editor, though your correspondent be a clergyman, and one that I have always held in high estimation, and I a humble layman, experience assures me that I am not wholly unacquainted with Sunday Schools, neither their internal nor external want, and though we may all err in judgment at times, yet it will always be my aim, with my present feelings at least, in all respects to elevate, and not depress the character of such a delightful institution.

THE PUBLISHER.

CHRISTIAN REGISTER.

BOSTON, JUNE 9, 1838.

DISTURBANCE AT THE LATE CONVENTION.

In our columns of this week we have inserted by request, a document of a somewhat unusual character, signed by a Committee of three clergymen, appointed by the Convention immediately after the religious services in Brattle street, at their late annual meeting. The necessity of such a communication we deeply regret. Of its truth and justice it is impossible to doubt. It is a painful confession we are constrained to make, that the indecorum thus censured was actually committed: that before the religious services were concluded, and even while the Committee appointed for that purpose were collecting the charity for the widows and orphans of deceased ministers, there was a departure from the church—first, by some ministers themselves, who set the example, and then by others of the congregation, who followed it. Of the occasion, or the motives of such an indecorum, we have neither the means nor the inclination to conjecture; nor are we studious to fix the censure on either one or other of the two parties, of which the Convention is well known to be composed. It is enough for us, that the disorder was committed: and whether arising, as has been said, from the over zeal of some to attend another meeting then in progress, or from any other cause, we entirely concur in the views of the committee, viz. that nothing but the most urgent necessity can justify so manifest a violation of decorum in the temples of God. And when, as in the present instance, it is allowed by clergymen, amidst services specially designed for themselves—the object of which includes a sacred charity for the benefit of the destitute families of their deceased brethren—it becomes more than an indecorum; and cannot fail of calling forth the censure as well as the grief of all serious persons.

And since we have been forced upon this very unpleasant subject, we may as well take the opportunity of saying, what we have often felt,—and what we are afraid many others besides ministers may often have thought before.

And it is plainly this—that we ministers are not perfect patterns as hearers. Whether it be, that the habit of speaking and the expectation of being listened to, causes us to take to ourselves some immunity from the duty of hearing, or, that constant familiarity with the objects of religion and public professional services impairs the sentiment of reverence,—certain it is, that ministers *as a class*, be they orthodox or be they liberal, are not distinguished either for their reverent hearing, or patient waiting in the churches. Many freedoms do they take, which taken by their own hearers, they would be swift to see and condemn. Talking, for example, in the Porch, though it be of the things of the sanctuary, of ministerial exchanges and such like topics; salutations, quite too noisy, within the church; reaching over the pews to give the hand to a brother, who has had the fellowship of the churches once and again before; and even continuing in conversation after the services have commenced—these and such like breaches of decorum, if committed by laymen, would doubtless be deemed worthy of reproof. And are they less noticed; can they be less censurable in clergymen? in those, who must sometimes preach of 'respect in the temples of God,' and are perhaps only too ready to interpret any want of it in their own hearers, into an instance of personal disrespect to themselves?

And shall we be counted as an accuser of the brethren—an office for which, considering ourselves, we have no predilection—if we should venture in this connexion to suggest, that even our ancient Thursday Lecture—older by a few years than Harvard College and that 'Ancient and Honorable Artillery Company,' whose two-hundredth anniversary we have just been celebrating—may in its old age have gathered upon itself some spots or wrinkles of this kind. This, at least, we will at all hazards assert; that the brethren there are in no danger of incurring the charge, once raised against the celebrated author of the 'Analogy,' Bishop Butler of Durham, of a superstitious respect, approaching to Romanism, for the churches of God. The charge against him, we know, was utterly false, and so it certainly would be, if preferred against us. For all that could be proved against the Bishop was, that he *came in season to church*, before the service commenced, that he took off his hat as he entered it, that he kept still in his place till the service closed, and never, as the manner of some is, talked with his brother Bishops, to the annoyance of the rest of the Congregation.

A NEW BOOK.

Rev. Samuel A. Devens has just pubished a small volume of about two hundred pages, entitled 'Sketches of Martha's Vineyard and other reminiscences of travel at home, &c, by an inexperienced clergyman.'

The readers of the Register will remember the series of articles by Mr Devens which were published in this paper in 1836–7. Those articles having been revised, altered and enlarged, have furnished the groundwork of the present volume. To them however, have been added several memoirs, anecdotes, and incidents of travel which have never before seen the light.

The intent of the writer may be discovered from the following extract from the preface.

The writer does not profess to be a great traveller even at home, and what he has written has been thrown off hastily in the intervals of professional labor. His object has been to add something to the enjoyment, if not the improvement of his readers, and, to accomplish this end, he has been willing to expose himself to the charge of an itch for authorship. To those who have been over the same routes, it may be pleasing to have their recollections revived. To those who have not, the following pages may serve, at least, as hints and directions.

It is a very amusing book. It manifests a good deal of acuteness of observation, and shows that to an open eye and attentive mind no spot of earth, and no hour of life is barren of instructive and interesting matter.

We make the following extracts for the gratification of those of our readers who have not met with the volume.

CIRCUMSTANCES OF THE DEATH OF REV. H. A. WALKER.

The following extract from a letter dated 'Santa Cruz, February 18th, 1838,' has been put into my hands, and contains particulars of such interest concerning his death and burial as to justify its publicity.

'In that new made grave was but yesterday interred the body of Rev. Henry A. Walker, a young Unitarian clergyman from, as we are told, Charlestown Mass. Although we knew him not, we could not but feel deeply interested in him, so far separated from all his near friends. He arrived here about a week since very sick, very feeble indeed, but apparently unconscious of the fatal character of his disease, as he told Dr Stedman that his lungs were not affected, and that if he could cure a particular symtom of dyspepsia of which he complained, he should get well. Dr S. saw at that time that he would not live many days. He was altogether too feeble to receive any visits, or the little attentions we would gladly have paid him. He fell into kind hands, and if his own mother had been with him, he could not have been treated with more tenderness, or have had more judicious care taken of him. Miss Briggs, his landlady, makes all her boarders love her. Rev. Mr Lee, the gentleman to whom he had a letter, was absent with his family at the other end of the island, and detained there by the sickness of his mother and sister; but Capt. Spencer, a son of Judge Spencer's of New York, thought for him and felt for him with as much interest as if he were his own brother. When Capt. S. found on Saturday that he was rapidly sinking, he sent for Mr Livingston, a most excellent gentleman who boards with us, to consult as to the propriety of letting Mr W. know his situation. They both felt that it would be unkind to let him die unconsciously: for, although they trusted he had not then to make his preparation for death, yet they thought he might have some message of importance to send, or some arrangements of importance to make. They felt that it would be doing him injustice not to apprize him of the event, which would take place in a few days, or hours. They called upon Dr Stedman and requested him to tell Mr Walker the truth. Although remarkably sincere as a professional man, he felt unpleasantly at undertaking the office. He said the young man was so unconscious of being so dangerously ill, and at the same time was so very weak, that the suddenness of the intelligence might agitate him and accelerate his death. Still he acknowledged that under any other circumstances he could not live many hours. At length he thought best to do it. Happily the intelligence produced no ill effect. The young man was perfectly calm, and said he had no arrangements to make, nothing to say, but what he could say to Mr Lee if he came the next day. Dr Stedman told him that would be too late; that Capt. Spencer was a gentleman in whom he could feel perfect confidence. Mr Walker afterwards sent for Capt. Spencer. He was then too feeble to say much, but Capt. S. assisted him as much as he could, by anticipating in some measure what he wished to have said to his friends. Mr Walker's mind was perfectly clear and calm. He died about an hour after, at 9 o'clock Saturday evening. We all felt very much touched, as you may suppose, when we heard of this, Sunday morning. The funeral was to be Sunday afternoon. We went to Miss B.'s after meeting in the morning that we might hear all the particulars from Capt. and Mrs Spencer. I went into his room with Mrs S. and looked at him as he lay in his coffin. We could not but speak of his mother, and wish she might have the melancholy satisfaction of gazing upon him as we did. In the afternoon, most of the Americans and some of the residents assembled at the house, at 4 o'clock. The coffin, according to the custom here, was covered and lined with white cambric and three white napkins were laid under it for the pall-holders to lift it by. When it was time, the pall-holders, who had white satin rosettes, or bows on their hats and white gloves on, raised the body and carried it to the hearse. The servant followed first, as chief mourner, with a long weeper hanging from the back of his hat, then all the gentlemen in pairs, then the ladies, then the servants of the house and several other colored people following in a little group. We entered the church, where the body was laid in the aisle. The feneral service of the Episcopal church was commenced, and very impressive it was, at that still hour of the day, listened to by a little band, in that large church.

'The 15th chapter of Corinthians never had more power over me than then. The little procession moved into the burying ground, and I stood close at the foot of the grave and saw the poor fellow laid in his narrow home. I wish his friends could have beheld the scene. It was a few minutes before sunset, and a breathless and reverent stillness pervaded all around. A group of people, who a few months since were all strangers to each other, met together around the body of one, emphatically a 'stranger in a strange land.' The look of tender regret visible in every face as their eyes fixed upon the grave, and the deep solemnity which spread over every countenance as the reader went on with the service, 'Man that is born of woman,' &c, I shall never forget. If Mr Walker had been among his own friends, he could hardly have had, I think, more heartfelt sympathy. My mind has been filled with the subject, and I have thought that if you were acquainted with Mr Walker's friends, they might be interested in these little particulars.'

CURIOUS AND PLEASANT ANECDOTES OF REV. ZABDIEL ADAMS.

He had attended a funeral one afternoon and was following the corpse, in the rear of the procession, to the grave yard. All of a sudden the procession came to a stand. After a considerable pause, Mr Adams got impatient and walked to the bier to know the cause thereof. The Pall-bearers informed him that a sheriff from Leominster had attached the body for debt. This practice was legal at this period. 'Attached the body?' exclaimed Mr A. thumping his cane down with vehemence. 'Move on,' said he 'and bury the man. I have made a prayer at a funeral and somebody shall be buried. If the Sheriff objects, take him up and bury him.' The bier was raised without delay, the procession moved on and the Sheriff thought best to molest them no further, or, in vulgar parlance, made himself scarce.—— A Parishioner brought a child to him to be baptised. The old parson leaned forward and asked him the name. 'Ichabod,' says he. Now Mr A. had a strong prejudice against this name. Poh, poh,' says he. 'John, you mean. John, I baptise thee in the name, &c.'

One Sabbath afternoon, his people were expecting a stranger to preach, whom they were all anxious to hear, and a much more numerous congregation than usual had assembled. The stranger did not come and of course the people were disappointed. Mr Adams found himself obliged to officiate, and in the course of his devotional exercise he spoke to this effect. 'We beseech thee, O Lord, for this people, who have come up with itching ears to the Sanctuary, that their severe affliction may be sanctified to them for their moral and spiritual good, and that the humble efforts of thy servant may be made, through thy grace, in some measure effectual to their edification, &c.

A Parishioner, one of those who did not sit down and count the cost, undertaok to build a house, and invited his friends and neighbors to have a frolic with him in digging the cellar. After the work was finished Mr Adams happened to be passing by, and stopping, address-

ed him thus. 'Mr Ritter, you have had a frolic and digged your cellar. You had better have another frolic and fill it up again. Had he heeded the old man's advice, he would have escaped the misery of pursuit from hungry creditors, and the necessity of resort to a more humble dwelling.

A neighboring minister—a mild inoffensive man—with whom he was about to exchange, said to him, knowing the peculiar bluntness of his character, 'You will find some panes of glass in the pulpit window broken, and possibly you may suffer from the cold. The cushion too, is in a bad condition, but I beg of you not to say anything to my people on the subject. They are poor,' &c. 'Oh, no! O, no!' says Mr Adams. But ere he left home, he filled a bag with rags and took it with him. When he had been in the pulpit a short time, feeling somewhat incommoded by the too free circulation of air, he deliberately took from the bag a handful or two of rags and stuffed them into the window. Towards the close of his discourse, which was more or less upon the duties of a people towards their clergyman, he became very animated and purposely brought down both his fists with tremendous force upon the pulpit cushion. The feathers flew in all directions, and the cushion was pretty much used up. He instantly checked the current of his thoughts and simply exclaiming, 'Why, how these feathers fly!' proceeded. He had fulfilled his promise of not addressing the society on the subject, but had taught them a lesson not to be misunderstood. On the next Sabbath the window and cushion were found in excellent repair.

The foregoing anecdotes illustrate the remarkable independence and fearlessness of Mr Adams and the degree of influence which the clergy exerted in his day.—The following anecdotes are characteristic of the man, but are of a different stamp.

One night he put up at the house of Mr Emerson, the minister of Hollis. Now his host, as was the general custom, took a glass of bitters every morning, and it so happened that they were in the closet of the chamber where Mr Adams slept. With the morning came his craving for his bitters. He did not wish to disturb Mr A. but he was very anxious to get his bitters and try he must. So he opened the door softly and crept slyly to the said closet. Mr Adams heard him, but wishing to know what he would be at, pretended to be asleep. As soon as he had secured the prize and was about making his escape, Mr A. broke the profound silence of the apartment with this exclamation, 'Brother Emerson, I have always heard you was a very pious man—much given to your *closet* devotions, but I never caught you at them before.' 'Pshaw—pshaw!' replied his friend, who made for the door and shut it as soon as he cleverly could.

SUCCESS OF MISSIONS IN THE EASTERN HEMISPHERE.

Our fellow Christians of other denominations are making, as all are aware, great and laudable efforts for the civilization and salvation of the Heathen in different parts of the earth. In some places their exertions are crowned with gratifying success. They have set up a great number of printing presses, which are in full operation. They have also established many schools, which are attended by thousands of Pagan children.

But, it is sufficiently manifest from the accounts given by the most judicious of the missionaries, that the discouragements and obstacles with which their efforts are often attended, are many and great; and, that the enthusiastic and glowing descriptions and expectations of success which are set forth by the more ardent friends of the gospel are to be received with very considerable abatement and caution.

The motives which influence some of the converts and receivers of Tracts and other publications are sufficiently unworthy and unpromising; as may be seen from the following instance related by Mr Lawrence, at Dindegal in Southern India.

ANECDOTE.

A tall grey headed chief, or head-man, came after the ingathering of customs was over, stated that he had been at my doors during that time in company with others, had become impressed with a sense of his need of the true religion, and wished to know more of the true '*vetham*.' I took him into my study, we read together for several hours from Matthew, Isaiah, the Psalms, and from Proverbs. He quoted from eighteen poets, whose doctrines he said corresponded with what he read of the one true God. He knelt with me and left with a very solemn countenance. After a few days he came again and urged the interesting inquiry, Who is Jesus Christ? How can you say he is God, when there is but one God. I answered his queries by referring him at once to such passages at 1 Timothy iii. 16; Hebrews i. 1, 2.; and his mind appeared convinced and satisfied. After a few days I saw him on one of my school visitations. The ashes were on his forehead. I asked him why he did it. He plead the customs of his people, and said he could not become a Christian all at once. In one or two weeks he came again, said his only desire was to attend to the affairs of his soul. He had an office in government, which gave him enough for the body, but his soul needed nourishment. He might die in a very few days, and unless God were his friend he should be eternally miserable. He passed two or three hours again in searching the Scriptures; and on rising to go away, told me he had a younger brother, whom he wished might succeed him in his important office; that there was some doubt whether another candidate would not obtain it; and he therefore wished me to use my influence with the collector in securing his friend in the succession. When I told him I had nothing to do with such affairs, his hope seemed to flee; he left me with a dejected countenance, and I have not seen him since.

Dr Scudder, who is well known as one of the most able and indefatigable of missionaries and teachers, holds such language as the following, which is well worthy the serious attention of all enlightened Christians.

Carungooly.—In this village I came to a well's mouth, where some women were drawing water. I proclaimed the name of a Saviour to them. It recalled to my recollection the time when the Lord Jesus addressed the woman of Samaria, while sitting on Jacob's well. Would that I could say that I had witnessed such results, as did the blessed Redeemer. Not a person I have met with since I left Madras is at all impressed, so far as I know, with the desire to embrace the offers I have made of mercy through him: and not a spiritual leader have I met, and yet we are told in one of the periodicals of one of our missionary societies, that idolatry is not long to be the religion of India. What is the ground for this assertion? Is it because a missionary is here and there scattered over an extent of some thousands of miles? Will one man storm a fort, or a dozen men subjugate a country? Again I ask, Is it because many of the temples are going to decay? And what is the reason of this? Is it not because the people have not their rich kings to keep them in repair?—Again I ask, Is it because the people are less mad upon their idols, than they were a hundred years ago? Not a particle as a general thing. Here and there, it is true, there may be an insulated case, in connection with missionary stations and surrounding the courts of pious civilians and others. Indeed there may be a considerable congregation of such cases; but the mass, as a mass, is firm in its attachment to idolatry. Alas, that such sentiments as those to which allusion has now been made should find a place among the records of missionary societies. Let these be discarded at once, and I would say forever, until the church awakes from her slumbers. God is not going out of his usual course to turn the people. No miracle will be performed to effect it. The instrument by which it is mainly to be accomplished, is a preached gospel, and to preach it there is not, on an average, more than one missionary to a million of souls. If India is to be converted soon, we shall soon without delay see hundreds of these ambassadors of the cross flocking to her shores, whose grand object it will be, not merely to preach the gospel themselves, but to establish schools, which, through grace, shall become schools of the prophets; and send forth thousands of of spiritual laborers into the harvest. Then will God put honor upon his own name, and India shall soon stretch out her hands unto God. 'Them that honor me I will honor.'

The fact is, that all things conspire to teach us that the work of evangelizing the world is no light and easy task, but a mighty and difficult undertaking, demanding the most earnest, indefatigable and consentaneous exertions of the whole body of the disciples of Christ. It is to be accomplished by means of the gradual circulation of the Scriptures together with that intellectual light that enables the mind to comprehend their glorious truths.

The *age of missions* is yet to dawn upon the Church—a more glorious era than the christian world has yet seen, since the days of the twelve Apostles. Commercial enterprise, and the war spirit, and scientific improvement, have had and are having their day; and are preparing a highway for, and shall by and by give place to a grand missionary spirit and enterprize, in which man shall find his highest glory and happiness, the world be moved by a holier and mightier impulse than has ever yet pervaded it, humanity rejoice with a sublime joy, and the Kingdom of Heaven come in with power.

The signs of the coming of this era are many and bright. Men are beginning to ask themselves, in view of the inventions and projects and business which occupy their thoughts and toil—*for what end? of what use?* And the true answer is more universally suggesting itself to their reason and becoming impressed upon their hearts. Not for temporal purposes; not for sublunary comforts; not for wealth; not for luxury; not for this world's glory; not for empire—no! but for truth; for love; for righteousness; for the honor of God; for the spiritual edification of humanity; for the kingdom of him whose right it is to reign, to whom the nations, even unto the end of the earth, are given for an inheritance.

EXTRACTS FROM A CHARGE, delivered to the Grand Jury at Northampton, at the March term of the C. C. Pleas, A. D. 1838. By John M. Williams, an associate Justice of said Court.

From this eloquent charge, which, amongst the various publications on the subject of duelling, will do its full part towards influencing public opinion against the atrocious criminality of the practice, the following brief extracts are taken.

'What then, I ask again, was the cause of this fatal duel? The only answer which I have seen to this question, is, in substance, that the deceased refused to give to the survivor a certificate that his friend was a gentleman! 'This was the head and front of his offending.' For this his life was deliberately sacrificed. He refused to express an opinion, either affirmative or negative, on that subject, and for this he was required by the laws of honor, and yielded to the requisition, to do battle unto death. It seems, therefore, that not only the freedom of speech, but the freedom of opinion—the freedom even of suppressed thought—is, under some circumstances, prohibited, by the code of the duellist, under the penalty of death!—a code established by those who arrogate to themselves the exclusive rank and title of gentlemen and men of honor!—a code now published in fire,—in the flash of the rifle; and written in blood,—the blood of the slain!

Permit me, Gentlemen, briefly to allude to one other fact, which this tragical occurrence has brought to light. One of the immediate, surviving actors in the scene—a member of the legislature—has written to his constituents, what he says he has often told them before,—that his protection, in the discharge of his duties, depended,—not upon constitutional and legal guaranties of personal security,—not upon the energy and efficacy of our government and its institutions, even at the very heart, centre and seat of its vitality,—not upon our judicial tribunals and faithful and effective public officers,—not even upon the moral principles and characters of the people—dignified legislators and high functionaries of the government though they are—by whom he is surrounded;—but '*upon his own trusty weapon and a trusty friend!*'

And is it so? Are all our professions of respect for the supremacy of the laws utterly baseless and nugatory? Is our national government thus powerless for the protection even of its own members,—thus powerless for good, and mighty only for mischief? If so, it has failed of its whole design and object, and the sooner it is utterly dissolved the better for us all. I trust and believe it is not so; but a declaration of this startling character, coming from such a source, presents a subject of deep thought and solemn questionings;—of deep thought as to our condition, and of solemn questionings as to our duties as citizens and our destinies as a nation.

NOTE.—Since the charge was delivered, it has occurred to me that the very reason why the gentleman referred to, thinks it necessary to rely on his 'own trusty weapons and a trusty friend,' is *because* he is surrounded with legislators and functionaries whose characters, in his opinion at least, are similar to his own;—*because*, like himself, they are votaries of modern chivalry. This solution, I confess, does not increase my respect for modern chivalry, whether the 'chivalry of the South,' or of any other point of compass. I think a far better and more honorable protection might be secured by the cultivation of that true self-respect which would despise the *offering*, more than the *receiving*, of an insult, because the former *must* be a *voluntary* degradation while the latter *may* be unavoidable. This security from insult would also be increased by the cultivation and strict practice of that respect, urbanity and courtesy *towards* others which we expect and require *from* them. Let the gentlemen and his friends, do this, and let them also once practically establish it as a UNIVERSAL RULE, that *he who wilfully insults another, thereby disgraces himself, and is no longer worthy of the rank and character and associations of a gentleman*, and I can assure them their 'trusty weapons' may then be safely left to rust and ruin. They will be no longer needed for their protection.

But are the 'trusty weapons, and the trusty friend,' and the chivalrous valor of the gentleman, a full and perfect protection against insult? My recollection may be at fault, but I think they are not. If I do not misrecollect, that gentleman has received, during the present session of congress, a more gross and pointed insult, than any other member. Yet his 'trusty weapons and trusty friend' did not start out from their hiding places either to protect him from the insult or to avenge it! He retorted insult for insult, and there the matter rests. I take the liberty therefore to recommend to all the gentlemen of chivalry, the course which I have above suggested, as more effectual for their protection from insult than the whole array of their 'trusty weapons' and fiery tempers.

SUNDAY SCHOOL SOCIETY.

This association held its annual public meeting on Wednesday evening of the last week. We understand that it was an occasion of deep interest and improvement.

The following persons addressed the meeting—Mr Judd of the Divinity School at Cambridge, Rev. F. T. Gray, Rev. C. F. Barnard, Rev. Mr. Farley of Providence, Hon. Samuel Hoar of Concord, Rev. Dr Nichols of Portland, Mr Merton of Plymouth and Rev. Mr Taylor of the Seamen's Bethel.

BOOK AND PAMPHLET SOCIETY.

Rev. Dr Ware jr., delivered a very able discourse before this Society on Thursday of the last week. Owing to causes of which we are ignorant, the assembly was not so large as was expected. The contribution amounted to nearly seventy dollars.

At the fourteenth Anniversary meeting of the American Sunday School Union in Philadelphia, the Hon. Mr Buckingham of England, stated, that there is not, according to the best of his knowledge, a single town in England, of 1000 inhabitants that has not a Sunday school. 'Although,' he said, 'we have not yet attained to the excellent system which prevails among you, by which the children of the rich and poor sit together, in these schools—for you are in advance of us in regard to the education of the mass of mind, and bringing the extremes of society together; and every body who travels in this country wonders at the order and decorum, and respect for the rights of property which prevail here—although we have not yet attained to what I hope we shall—though the rich will not send their children to the Sabbath School, yet they encourage them, and send their children to teach the children of the poor. I know females of the nobility, and young men of the first classes, who teach in the Sunday School. One of the great effects of this institution is, to draw the two extremes of society nearer together. The combination of religious with other instruction, has caused the diminution of crime. Those frightful murders which used to take place, do not now exist. Sunday School education has done more to effect this change than any thing else. In the annals of our criminal executions, not a single one has ever been found, who was educated in the Sunday School.

MISSIONARY HERALD FOR JUNE.

There is no periodical which we read with so much pleasure as the Missionary Herald. It is full of interesting accounts not only of the proceedings of the American Board of Commissioners for foreign missions, and other benevolent operations, but also of the manners and customs of the different heathen nations.

The June number is particularly interesting.

SINS AND DANGERS OF THE TIMES.

This is the motto of a Sermon delivered in Haverhill, Mass. on Fast day, April 5th, 1838, by Rev. Nathaniel Gage, pastor of the first Congregational Church and Society in that town, and published by request. It is a well written, sensible and useful discourse, in which a few of the prevalent vices and bad tendencies of the times are faithfully exposed.

Our readers will find an extract from the sermon on our first page, which was selected with a view of showing to the public how the author has treated a delicate subject.

We have been requested to give notice that the New Hampshire Unitarian Association will hold their annual meeting at Concord on Tuesday, June 12th, and that the business meeting will be at 4 o'clock in Mr Thomas's Church.

The number of children in the United States between 4 and 16 is estimated at	3,500,000
Number not in school,	600,000
Number of common schools,	30,000
Number of teachers in these schools,	95,000

BIBLES.—It is supposed that upwards of fifteen thousand different editions of the Holy Bible have been published. In the King of Wirtemburg's library at Stutgard, there is the largest collection of Bibles in Europe—nearly ten thousand copies, all of different editions.

OBITUARY.

For the Register and Observer.

MRS. MARY THACHER SMITH.

Departed this life on the 19th ult. at Machias, Me., after a short, distressing illness, Mrs Mary Thacher Smith, 26, the wife of William Bartlett Smith, of that place, and daughter of Stephen Thacher of Lubec.

It is not too high praise to give to this lady, to say that she was learned, gifted and accomplished. The advantages which she enjoyed from an early age, were improved with great assiduity and effort. It is a melancholy spectacle to see excellence, and worth and loveliness sink into an early grave. But in this instance the broken-hearted husband, the agonized parents, and the deeply wounded brothers and sisters, have the consolation to believe that their beloved Mary had chosen that good part which could not be taken away from her. At an early period of her life, she was led by divine grace to realize the necessity and everlasting importance of religion, and publicly devoted herself to the service of her God and Savior. And ever after, especially, she uniformly manifested that devout spirit, that acquiescence in the leading of Providence, that habitual, cheerful piety, that concern for the eternal welfare of others and especially of her kindred, that sweetness of disposition, that desire to be useful, that consistent Christian example, which are calculated to recommend religion, and which should characterize a disciple of Christ.

CONGRESS.

In the Senate on Monday, May 31. Mr Clay presented a memorial praying the establishment of a National Bank; and took the occasion for expressing the opinion that the exigency of the country called for a bank, and for suggesting the outline of a plan for one. He wishes to secure the bill holder in the manner adopted in the new general banking law, and also to provide some means for preventing the bank from refusing specie payments.

The District bank bill was further discussed and passed to a third reading.

The House was engaged the greater part of the day in receiving petitions and memorials upon various objects.

The Florida war bill, was under discussion a short time.

In the Senate, on Tuesday, a message was received from the President of the United States, on the subject of the fraudulent treaty with the Cherokees, which contained suggestions and propositions favorable to a modification of the treaty, and to a further delay in removing the Indians. He offers to delay the execution for a year or two, if the States concerned in the treaty will agree to it. This message was severely commented on by the Senators from Alabama and Georgia. Mr Cuthbert and Mr Lurpkin begged the Senate to give no heed to the sentiments of the message, assuring them that Georgia would remove the Indians forthwith, without any aid from the United States. Mr. Webster advocated this policy of the Government in relation to this tribe. The message, with accompanying documents, was laid on the table.

The Cumberland Road bill was ordered to be engrossed for a third reading.

In the House, the Message of the President in relation to the Cherokees, was received, and after some debate, was ordered to be printed and laid on the table.

In the Senate, on Wednesday, 23d., the Vice President presented a Message from the President relating to the North East Boundary, with accompanying documents.

The Message and documents were laid on the table and ordered to be printed.

In the House, the bill for the suppression of Indian hostilities, came up in Committee of the Whole, the following amendment offered by Mr Bell, was discussed.

Provided, That if the President shall ascertain that all dissatisfaction and further opposition on the part of the Cherokee Indians to the treaty of 1835, can be allayed or avoided by allowing an additional compensation for lands ceded to the United States by said treaty, and that hereby the Government may be saved the expense of keeping up the large military force within the Cherokee country so contemplated, he is hereby authorized to apply two millions of dollars of the sum appropriated by this act to that object.

In the Senate on Thursday, on motion of Mr White, the Secretary of War was required to inform the Senate whether any, or what answer had been received from the Cherokee Indians, relative to the President's proposition.

On the question of the Navy Appropriation Bill, for 1838, on motion of Mr Crittenden to strike out the Exploring Expedition, the action on the bill was suspended by consent, with a view to obtain better information in regard to the command by a lieutenant of a vessel rated at twenty guns; there being, apparently, an express law against it.

In the House, the debate on the subject of Indian hostilities, with the proposed amendments relative to the Cherokees, was continued.

In the Senate, on Friday, May 25, the bill making appropriations for the naval service for the year 1838, was taken up. The question on Mr Crittenden's motion to strike out the appropriation for the Exploring Expedition, was put and negatived, viz. yeas 13 nays 27.

The Senate took up Mr Clay's joint resolution, to abolish the specie circular, and a debate ensued, in which Mr Clay, Mr Benton, Mr Morris, and others participated. Without taking the question the Senate adjourned.

In the House, the bill from the Senate extending the charters of the bank in the District of Columbia after a debate was ordered to a third reading.

In the Senate, on Saturday, May 26, Mr Clay's resolution, requiring Government to repeal the specie circular, and to receive notes of specie paying banks in payment of government dues, was further debated—but no final question was taken.

The House was engaged principally in the consideration of the Revolution and Invalid Pensions bills.

INTELLIGENCE.

Boston and Worcester Rail Road.—The Report of the Boston and Worcester Rail Road to the Stockholders, at their Annual Meeting, June 4, 1838, contains the following statements.

The accounts made up to the close of the year 1837, showed the receipts during the year, including a surplus of the preceding year, to amount to $215,045 32.

Expenses, including repairs of road, engines, &c. with a reservation of $10,000, deterioration of engines, cars and roads,	112,763 49
Showing a net income of	$102,281 83
From which a dividend of 3 per cent. on 15, 000 shares was declared in July, and 3 per cent. on 17,000 shares in January, amounting to	96,000
Leaving a net surplus, exclusive of account of freight and mail money then uncollected, of	$6,281 83

In the business of the present year, there has been a considerable decrease of the number of passengers. compared with those of the same period the last year. There was also a falling off of the freight, during the first quarter, but this has been more than made up, by a large excess in the two last months. The whole receipts, from fare of passengers, freight, mail money and rents, during the five months of the present year, amount to $73,211 06, which is less than the whole receipts within the same period of last year by 4,816 65. The accounts of expenses are not fully made up, but it is ascertained that there will be a diminution, probably equal to the reduction in the receipts.

At the annual meeting of the stockholders of the Boston and Worcester Railroad, on Monday last, the following gentlemen were unanimously re-elected as Directors, viz:—Nathan Hale, David Henshaw, Daniel Denny, Eliphalet Williams, George Morey, William Jackson, Nathaniel Hammond, R. H. Winslow, of New-York, Wm. Sturgis.

The Resolution, repealing the Specie Cricular, was signed by the President the day after it passed the House of Representatives, and is officially published in the Globe in the following terms:—

[Resolution No. 4.—Public.]

A Resolution relating to the public revenue and dues to the Government.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for the Secretary of the Treasury to make, or to continue in force any general order, which shall create any difference between the different branches of revenue, as to the money or medium of payment, in which debts or dues accruing to the United States, may be paid.

Approved May 31st, 1838.

[From the National Intelligencer.]

A New Treasury Circular.—A Circular was yesterday issued from the Treasury Department addressed to all Collectors and Receivers of Public Money, founded upon the joint resolution repealing the Specie Circular, which received the approbation of the President of the United States on the day after its final passage at the Capitol.

The Circular instructs these officers to receive the notes of banks in all branches of the public revenue under the following restrictions:

1. None are to be received but such as are "payable and paid on demand in the legal currency of the United States.'

2. No notes to be received of a less denomination than twenty dollars.

3. No notes to be received of any denomination, unless 'payable on demand, in gold or silver coin, at the place were issued,' and 'equivalent to specie where received.'

4. No notes to be received of any bank which, since the 4th of July, 1836, has issued 'any note or bill of a less denomination than five dollars.'

[The provision of the act of June, 1836, referred to in this last restriction, has been made the subject of special consideration in the Senate, upon the motion of Mr. Webster, directing the Finance Committee of that body 'to inquire into the expediency of repealing or modifying these provisions of the said act which prohibit the receipt, in payment of debts and dues to the United States, of bills of all banks which issue bills of a less denomination than five dollars.]

Latest from the Pacific.—The brig Serene at Baltimore from Valparaiso, brings papers to the 3d of March. They contain but little additional information in relation to the war between Chili and Peru, which was still carried on, and with but little prospect of a termination while the present administration of Chili existed. The government of the latter country was very unpopular, and a revolution was thought to be not far distant. A fleet was fitting out at Valparaiso, and was to sail in a few days against the Peruvians.

The Baltimore American says—'We have conversed with a gentleman who came passenger in the Serene, who states that the report of the blockade of Valparaiso, received by a vessel at New York from Buenos Ayres, no doubt arose from the circumstance of the Governor of Valparaiso refusing to allow an English brig bound to Peru to depart, on some pretence or other. The Commodore of the British squadron lying there, sent the brig to sea on his own responsibility, and the affair was afterwards adjusted, the General Government disapproving of the act of the Governor of Valparaiso. The gentleman above alluded to altogether discredits the New York report of the blockade.'

The Serene left at Valparaiso, U. S. Ship North Carolina, Commodore Ballard: and U. S. Ship Lexington, Captain Clark, for Talcahuana, soon.

FOREIGN.

Telegraphic despatches were received at Paris dated Bayonne, May 4, announcing the total defeat of the Carlist Negri by Espartero; 2000 prisoners were taken, of whom 200 were officers. All the Carlist artillery and baggage fell into the hands of the victors. The agent of Don Carlos at the court of Prussia is said to complain bitterly that he cannot obtain any more subsidies from the king, who is too busy with his Catholic quarrel to attend to him.

There was a long debate in the House of Commons, on the 3d, on Lord John Russell's motion for a select committee to inquire into the mode of granting and renewing leases of church property, with a view to remove existing abuses. The Tories endeavored to secure the application of the surplus revenues to the increase of church accommodation, or of the stipends of the clergy, but it was lost by a vote of 254 to 265. Lord John Russel's motion was carried by a majority of 36. On the following day there was another long debate on the subject of pluralities in the church. Mr. Hume moved to abolish them, but the motion was lost, 107 to 37.

The London Sun states that the government had agreed to give £150,000 toward re-building the Royal Exchange, and £200,000 toward pulling down the Bank buildings.

The typhus fever was prevalent in London, and caused much alarm.

Twelve eminent physicians fell victims to the typhus fever in London, Glasgow, and Edinburgh, the first two weeks in April.

A Mr. Hancock had made the tour of the London streets in his new *steam-gig*. The spectacle caused the liveliest interest.

The customs revenue at the port of Liverpool alone is stated to be one-fourth of that of the whole kingdom. This shows the immense value of the American trade.

In Convent garden market on the 5th May, green peas were sold at the rate of six guineas per peck. Asparagas of remarkable fine growth and quality at 14s per hundred. New potatoes 2s per lb. Turnips about the size of a hazlenut, 3s per bunch; and mushroom 4s 6d per basket.

In the Kindgom of Belgium, capital punishment has been abolished since the year 1829.—The effect has been a diminution of crime.

MARRIAGES.

In this city, on Thursday evening, 31st ult. by Rev. Dr Channing, Mr William A. Weeks, of the firm of Weeks, Jordan & Co. to Mrs Eunice Maria Grigg, daughter of N. Faxon, Esq.

In this city, John P. Tarbell, Esq. of Pepperell, to Miss Catharine E. Trull.

At Jamaica Plain, on Sunday evening, May 27th, by Rev. Mr Whitney, John C. Gore Esq. to Miss Mary James, eldest daughter of John James Esq.

On Wednesday morning last, by Rev. Mr Gray, Stephen M. Weld, Esq. to Miss Sarah B. Balch, daughter of Joseph Balch Esq.

In Chelsea, Mr Charles M. Taft to Miss Susan H. Kingman, of this city.

In Charlestown, N. H. May 30, Rev. Cazneau Palfrey of Grafton, Mass to Miss Anne P. daughter of Rev. J. Crosby of C.

Near Louisville, Ky. at the residence of James Bates, Esq. John Donalson Locke, Jr. Esq. to Miss Harriet, daughter of Hon. Joseph Locke, of Lowell, Mass.

DEATHS.

In this city, on Friday, Mrs Lydia Baker, 66.

In Roxbury, on Tuesday, Mrs Betsey, wife of Mr Stedman Williams, 62.

In Newton, on Sunday afternoon, Jonas Wilder, Esq. late of Newton, 40.

In Providence, Mrs Lydia M. wife of Mr Wm. L. Burroughs, and daughter of Hon. S. H. Jenks, of Nantucket, 25.

In New York, 1st inst. Mrs Eunice, wife of Mr Robert Hale, formerly of Boston, 59.

FURNESS ON THE GOSPELS.—Remarks on the four Gospels; by W. H. Furness. A few copies for sale at TICKNOR'S, corner of Washington and School sts. je9

THE MOUNTAIN COTTAGE, or the well instructed Family—founded on fact: with plates, suitable for Sunday school Libraries. For sale at TICKNOR'S. je9

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Vol. 7 Scott's Works. For sale at
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VICTIMS OF GAMING.—This work, just published, contains narratives of actual occurrences in this city, under the title of The Forger, St George Falkenburg, The Suicide, Augustin Robwood, Ezra Driver. For sale at TICKNOR'S. je9

MEDICAL BOOKS.—A complete assortment of Books in every department of Medical Literature. For sale at TICKNOR'S.
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LADY'S BOOK for June—Plate of Fashions, Ornamental Title Page, articles by Misses Penhallow, Williams, Leslie, Mrs Sigourney, &c.
This number completes the volume. $3 per ann.
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PERIODICALS.—London Quarterly for April—Edinburgh Review for April, containing three Speeches of Lord Brougham, upon Slavery, Negro Apprenticeship, and the Slave Trade—Bentley's Miscellany, by Boz, illustrated by Cruikshank, containing part of Oliver Twist—Ladies' Companion for June—Museum for June—Spirit of the Magazines—Annals of Education—American Monthly Magazine—Lady's Book for June.
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TALES OF THE DAY, PART 2.
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Romance of the Key Hole, from Bently
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Terms for Tuition and Board (including washing) $2 25 per week. P. ALLEN, *Principal.*
Northfield, Mass. May 26. 1838. 3t

OFFICE of the American Unitarian Association No. 134 Washington, opposite School Street.
t f m 12

NOYES'S JOB.
THIS day published by JAMES MUNROE & CO., a New Translation of the book of Job, corresponding in size and style with the Translations of the Psalms, and Prophets, by the same author.
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june 9

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Those who cannot visit the city, and others, who wish to enlarge and improve their Libraries, will find it a great object to send their catalogue marked for selection, accompanied also by the catalogue of their present Libraries, so that none should be sent which they already have. To do this effectually, every catalogue should be arranged alphabetically.
The following are just from the press—
The *McCarthy Family*, by the author of Rose Graham.
Allen's Questions on the Book of Genesis—a new edition.
—Just published—
Cheever's Latin Accidence.
BENJ. H. GREENE, 124 Washington, corner of Water st. 3tis m 19

TALES OF THE DAY.
ON Saturday next June 2d will be published the first part of a new Periodical entitled 'Tales of the Day.' It will be composed of the best writing of the most distinguished English authors as they issue from the British Periodical Press, and from the English editions in advance of the American reprints. No pains or expense will be spared to render it worthy of the Public Patronage.
The work will be issued daily in numbers of eight handsomely printed 8vo pages, in weekly parts of six numbers forming every two months an 8vo vol. of 400 pages.
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First part contains, Nicholas Nickleby, by Boz, and the Reconciliation, by Old Nicholas. Prospectus and specimen numbers may be had of the publishers, H. P. NICHOLS & CO. 147 Washington street opposite the Old South. june 2

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POETRY.

FOR THE REGISTER AND OBSERVER.

REJOICE O YOUNG MAN IN THY YOUTH.

Ecclesiastes. xi. 9.

Rejoice O young man in the strength of thy youth!
Be cheerful and gay! but remember this truth—
For all of these things God will judge thee at last.
Then sorrow avoid when youth's season is past
By performing thy duty at first.

The pathways of sin may appear to thee bright,
But peace is not there, and they lead down to night.
The pleasures of vice soon like adders will sting,
And crime on thy head sure destruction will bring;
While in virtue, there's safety and peace.

The days will soon come when thy strength shall have fled;
Taste, hearing and sight will be weaken'd, or dead.
Prepare for those days, when thy mem'ry will dwell
On scenes now before thee, and let her then tell
That thy God was remember'd in youth.

The labors of life will at length have an end,
And weaken'd by age, thou with Death wilt contend!
O then, it a victor o'er Death thou wouldst be,
If thou wouldst from the grave ev'ry terror should flee,
Thy Creator remember in youth. T. F.

From the Western Messenger.

POVERTY AND KNOWLEDGE.

Ah, Margaret, we are young and strong,
With ready heart, and ready will
To tread the world's bright paths along:
But poverty is stronger still.

Yet, my dear wife, there is a might
That may bid poverty defiance,—
The might of knowledge; from this night
Let us on her, put our reliance.

Armed with her sceptre, to an hour
We may condense whole years and ages;
Bid the departed, by her power
Arise,—and talk with seers and sages.

Her word, to teach us, may bid stop
The noonday sun; yea, she is able
To make an ocean of a drop,
Or spread a kingdom on our table.

In her great name we need but call
Scott, Schiller, Shakespeare! and, behold!
The suffering Mary smiles on all,
And Falstaff riots as of old.

Then, wherefore should we leave this hearth,
Our books, and all our pleasant labors,
If we can have the whole round earth,
And still retain our home and neighbors?

Why wish to roam in other lands?
Or mourn that poverty has bound us?
We have our hearts, our heads, our hands,
Enough to live on; friends around us;

And, more than all, have hope and love:
Ah, Margaret, while those last, be sure
That, if there be a God above,
We are not, and cannot be, poor.

LOVE GOD.

Lines on seeing drawn upon the snow, in large characters near a public pathway, the words, 'Love God.'

Though loath to suffer trivial cause,
My hasty footsteps to delay;
I cannot pass without a pause,
These words inscribed beside the way.

'Love God,' how fit such words to bear,
The pure, the white, unruffled snow:
I change the words into a prayer,
More of the love of God to know.

I know not whose ingenious hand
This sacred exhortation traced;
But here will the pedestrian stand,
Checking like me his eager haste.

Perchance, some preacher, village bound,
With man's ingratitude perplex'd,
A sermon in the snow storm found,
And left behind this holy text.

Perchance, some school-boy, Bible taught
In yard-long letters fain to write,
Depicted thus his pious thought,
On nature's page of loveliest white.

I fain would think these words were sacred
By some good man with prayerful mind;
Some servant whom his heavenly Lord
Shall ready at his coming find.

But be it so, or be it not,
These wayside words will disappear:
But they will never be forgot,
If life be mine, through many a year.

English paper.

THE WORLD.

By Eliza Cook.

Talk who will of the world as a desert of thrall,
Yet—yet, there is bloom on the waste;
Though the chalice of life hath its acid and gall,
There are honey-drops too for the taste.

We murmur and droop should a sorrow-cloud stay,
And note all the shades of our lot;
But the rich scintillations that brighten our way,
Are basked in, enjoyed, and forgot.

Those who look on mortality's ocean aright,
Will not moan o'er each billow that rolls,
But dwell on the glories, the beauties, the might,
As much as the shipwrecks and shoals.

How thankless is he, who remembers alone
All the bitter, the drear, and the dark!
Tho' the raven may scare with its wo-boding tone,
Do we ne'er hear the song of the lark?

We may utter farewell when 'tis torture to part;
But in meeting the dear one again,
Have we never rejoiced with that wildness of heart
Which outbalances ages of pain?

Who hath not had moments so laden with bliss,
When the soul in its fullness of love
Would waver, if bidden to choose between this
And the paradise promised above?

Though the eye may be dimmed with its grief-drop awhile,
And the whitened lip sigh forth its fear,
Yet pensive indeed is that face where the smile
Is not oftener seen than the tear.

There are times when the storm-gust may rattle around,
There are spots where the poison-shrub grows;
Yet are there not hours when nought else can be found
But the south wind, the sunshine, and rose?

O haplessly rare is the portion that 's ours,
And strange is the path that we take,
If there spring not beside us a few precious flowers,
To soften the thorn and the brake.

The wail of regret, the rude clashing of strife,
The soul's harmony often may mar;
But I think we must own, in the discords of life,
'T is ourselves that oft waken the jar.

Earth is not all fair, yet it is not all gloom,
And the voice of the grateful will tell,
That He who allotted Pain, Death, and the Tomb,
Gave Hope, Health, and the Bridal as well.

Should fate do its worst, and my spirit, oppressed,
O'er its own shattered happiness pine,
Let me witness the joy in another's glad breast,
And some pleasure must kindle in mine.

Then say not the world is a desert of thrall,
There is bloom, there is light on the waste;
Though the chalice of life hath its acid and gall,
There are honey-drops too for the taste.

MISCELLANEOUS.

THE NOTE-BOOK OF A NATURALIST.

In his tam parvis, atque tam NULLUS, quæ ratio, Quanta vis, quæ inextricabilis perfectio! PLINY.

Last fall I was conversing with an unscientific neighbor on the infinite number of animals in the world, and after exciting his astonishment by the recital of some facts on the subject that are familiar to the initiated, hazarded my reputation for truth in his opinion, by informing him that in a few days I could produce him as many animals of a particular kind as he would wish to see. He looked incredulous, and intimated that I was blasphemously assuming the prerogative of the Creator. I quieted his apprehensions on that score, and told him that I would neither employ witchcraft, nor any diabolical agency. I accordingly proceeded to work and took several glass tumblers, half filled with water, and put a small portion of hay in one, withered flowers in a second, and potatoe peeling in the third. He shook his head and could not comprehend what I was about. I put the tumblers in a secure place and requested him to have patience for a few days when I would display astonishing wonders. When the time had elapsed, I brought out my microscope, which is of high power, and prepared for the review of my animals. I took the tumbler with the hay in it and showed him the slime on the surface of the water, and putting a small drop of it under the instrument, I requested him to look. He looked and shrunk back in amazement. He saw animals of every shape and figure, round, square, serpentine, and convolute. I took a drop from each tumbler, and the same phenomena was exhibited. The number was immense, and so pleased was he with the view that his eyes smarted acutely from his long continued inspection of them. Some looked like little fishes, and others like great whales floundering about the sea. Sometimes they shot straight forward like a hungry shark at a poor flying fish, and suddenly stood still; again they turned as on an axis and described circles; sometimes they contracted themselves and then suddenly expanded, and cut all sorts of 'fantastic tricks.'

He acknowledged that I had kept my word. 'Then, said I, we were speaking the other day of the infinite number of animals in the world, and here in one drop of water I have showed you more than you can count. How many, then, are there in the whole tumbler? in all the tumblers? in a pond? in the dismal swamp? in the world?'

'P-r-o-d-i-g-i-o-u-s!' was his brief reply.

The microscope animalcules which I exhibited to my astonished neighbor, are called in scientific language *Infusoria*, because they are found in water after certain substances have been infused therein, *acrita* or indiscernables, and *amorpha*, or without form. According to Spallanzani the germs or eggs of these infinitesimals of creation are contained in the air, so that they are doubtless received into our stomachs in a variety of ways. They are every where dispersed; no sea, river, or other water is destitute of them; they are discovered in the blood and other secretions of man; the tartar of his teeth is full of them—all vegetable substances teem with them—in sand, tiles, wells; on mountains, plains, every where are they found. Their minuteness is incalculable; hundreds of thousands may be seen in a drop of water, and yet these atoms have a mouth and several stomachs. They are wonderfully diversified in their organization as well as their figure. Some look like a bell, others like a funnel, and others like nothing else in creation, which we have ever seen. Some have tails and others are destitute of that appendage; some have one, two, three, four eyes, whilst others have none; some have a mouth and stomachs, but no other orifice. Some exhibit the rudiments of a nervous system, which cannot be perceived in others. They are not mere animal plants or zoophytes, for they have powers of locomotion and voluntary action. They move about their ocean drop of water like other animals of the great deep; they dexterously avoid each other in their natatory gyrations; move fast and slow at pleasure; change their place suddenly and stop instantaneously and exhibit many other signs of volition.

These minute specks of creation have not eluded the scrutinizing observation of naturalists. Several distinguished men have made them objects of special study, but Ehrenburg of Germany spent ten years in the investigation of them, and has written learned treatises on their history. He has divided them into various classes, genera and species. He speaks of them as minutely, (just as though he handles their limbs,) as a comparative anatomist would of the gigantic bones of the Mastodon.

Here are animals smaller than any thing ever seen, yet with a complete organization, with life, motion, appetite, and means to satisfy it; digestion, nutrition, and powers of re-production. Many will not believe it, but here are the facts—examine for yourselves. Since the creation they rioted in our blood, entered with our food, planted colonies between our teeth, lived every where, but unknown, until the microscope revealed this undiscovered race, and more forcibly illustrated the idea of the latin poet, *omnia plena sunt Jovis*. And yet it is likely that even these indiscernable creatures have parasites preying on them, and that there are races which escape human observation as far beyond Infusories, as the latter are beyond an elephant. The mind is overwhelmed in contemplating the extent of animal creation, and is led to adore the wisdom and power of Almighty God in creating and sustaining this wonderful universe.

God made nothing in vain, and what end do these *Infusories* answer—would mankind suffer if they were exterminated?—doubtless they perform an important office in the economy of nature, or they would not be so universally diffused. They may serve as *depurators* and contribute to preserve a healthy action in the substances in which they are found.

The Providence of God is adorable—its wonders past finding out—His works praise him, for in wisdom he has made them all.—*Baltimore Gazette.*

(From the Globe.)

Major General Scott, of the United States Army, sends to the Cherokee people, remaining in North Carolina, Georgia and Alabama, this

ADDRESS.

Cherokees! The President of the United States has sent me, with a powerful army, to cause you, in obedience to the Treaty of 1835, to join that part of your people who are already established in prosperity on the other side of the Mississippi. Unhappily, the two years which were allowed for that purpose, you have suffered to pass away without following, and without making any preparation to follow, and now, by the time this solemn *address* shall reach your distant settlements, the emigration must commence in haste, but I hope, without disorder. I have no power, by granting a farther delay, to correct the error that you have committed. The full moon of May is already on the wane, and before another shall have passed away, every Cherokee, man, woman and child, in these States, must be in motion, to join their brethren in the far West.

My friends: This is no sudden determination on the part of the President, whom you and I must obey. By the treaty, the emigation was to have been completed on or before the 23d of this month; and the President has constantly kept you warned, during the two years allowed, through all his officers and agents in this country, that the treaty would be enforced.

I am come to carry out that determination. My troops already occupy many positions in the country that you are to abandon, and thousands and thousands are approaching, from every quarter, to render resistance and escape alike hopeless. All those troops, regular and militia, are your friends. Receive them, and confide in them as such. Obey them when they tell you that you can remain no longer in this country. Soldiers are as kind-hearted as brave, and the desire of every one of us is to execute our painful duty in mercy. We are commanded by the President to act towards you in that spirit, and such is also the wish of the whole people in America.

Chiefs, Headmen and Warriors! Will you, then, by resistance, compel us to resort to arms? God forbid! Or will you, by flight, seek to hide yourselves in mountains and forests, and thus oblige us to hunt you down? Remember that, in pursuit, it may be impossible to avoid conflicts. The blood of the white man, or the blood of the red man, may be spilt, and if spilt, however accidentally, it may be impossible for the discreet and humane among you, or among us, to prevent a general warfare and carnage. Think of this, my Cherokee brethren! I am an old warrior, and have been present at many a scene of slaughter; but spare me, I beseech you, the horror of witnessing the destruction of the Cherokees.

Do not, I invite you, even wait for the close approach of the troops; but make such preparations for emigration as you can, and haste to this place, to Ross's Landing, or to Guner's Landing, where you all will be received in kindness by officers selected for the purpose. You will find food for all, clothing for the destitute, at either of these places, and there at your ease, and in comfort, be transported to your new homes, according to the terms of the treaty.

This is the address of a warrior to warriors. May his entreaties be kindly received, and may the God of both prosper the Americans and Cherokees, and preserve them long in peace and friendship with each other!

WINFIELD SCOTT.

Cherokee Agency, May 10, 1838.

To the Editor of the Journal of the Am. Tem. Union.

Sir,—It is rumored that a petition is before Congress, which was brought by a messenger with a *queer foot!* It will doubtless soon be made public, but I have been indulged with some extracts from it, which I hasten to communicate to you. L. H. L.

Petition from Pandemonium to the Congress of the United States.

We, the inhabitants of a neighboring region, beg leave to present our humble petition to your honorable body: Though we cannot boast that any alliance has ever subsisted between our respective governments, authorizing us thus to address you; yet as the broad principle of emigration is important to both, and at this crisis peculiarly interesting to us, we take the liberty to request a patient hearing.

The population of our territory dependson accession from other climes. War has been the favorite mode by which earth has, from the beginning, freed herself from supernumerars, and sent colonies to our shores. We have, therefore, been ever assiduous to foster the ambition of kings, and to swell with our breath the trump of fame, which proclaimed the praise of heroes.

But of late we have not been satisfied with this system. It seems to us too local, too illiatory in its operations. We desire something more on the steam and railroad principle. Especially are we convinced that this mode of gathering our harvest is not adapted to your favored land. The policy of your government is adverse to the shedding of blood. Your political economists perceive war to be wasteful.

Our councils have been often convened to decide on some substitute. They were anxious that your citizens should be induced to settle freely among us. They were convined that no agent of theirs could prosper, unless he consulted the taste and humored the will of the people. War is aristoratic.—From the helmet and coat of mail of the ancient baron, to the modern train of artillery, it has been costly and cumbrous. The true agent should come without 'pomp and circumstance,' and shake hands with the common people, and sit down at their table.—War is idle. It grows weary of its own thunder, and lies down to sleep. Your people are busy, and he who would gain influence over them must rest neither night nor day.

At length we made choice of Intemperance, as the one who could most successfully represent our interests to your nation. For he was ever armed, yet his armor cost little; and he sat by the family fireside and did his work. He gave no warning of his purpose by roll of drum or tramp of host, and scarcely were the soft pinions of domestic love ruffled at his first approach. He made show of republican habits, and said, a seat at the village tavern suited him better than the court of princes. A few cents seemed to be all that he asked, and yet his fiery eye was upon the soul, with such a sabbathless search, that it seldom escaped.

Intemperance, therefore, became our accredited agent in your country. For a time his success exceeded even our most sanguine expectations.

Emigrants from your shores were frequent and welcome. Our statesmen cherished the hope that we should become as one people. But now our prospects are overclouded. We seem to be threatened with a sad reverse. We cannot but hope that your own zeal to encourage emigration will bespeak your attention to the grievance of which we are about to complain.

Your petitioners appeal against the 'American Temperance Union,' and all its prolific offspring of societies, scattered throughout the towns and villages of your land. We consider it decidedly hostile to our interests. Its interference is both unauthorized and impertinent. We view as highly invidious the obstructions to the increase of our population, which its policy has devised. We denounce, as unconstitutional and treasonable, the measures pursued by it, to seduce from their fealty, multitudes who have given their hand and seal to become inhabitants of our territory.

We appeal to you, wise legislators of a mighty and free empire, for sympathy and redress. We have waste lands to be peopled. We are proud when your citizens choose to settle upon them. We cannot patiently endure this check upon the long-established emigration from your shores. We feel bound to protect our agent, bearing, as he does, our commission and our name upon his forehead. We therefore implore you to stop the presses of the 'American Temperance Union,'—to extend your patronage to distilleries,—to repeal all duties on the importation of ardent spirits,—and liberally to grant licenses for their sale.

And your petitioners, as in duty bound, shall ever pray, &c.

From the Worcester Ægis.

HISTORICAL COLLECTIONS.

Concerning Mrs Anne Hibbens, hung on a charge of witchcraft. March 7, 1656.

To the Honored Court now assembled:

Whereas, there was yesterday by myselfe, presented in Court, a writing, which as it is or may, by any resented, that thereby I intended to obstruct the course of justice against Mrs Hibbins, and also that my purpose was to cast slurre and to weaken the testimony of any which were to testify in her case: I did desire, in my short speech before the presenting of the said writing, to take off any such apprehencons, and had I not been prevented by Phillip Wharton's testimony, being called in the first place (which I expected not) I had apologised for myselfe in the said writing on yt behalfe, I doe humbly crave favour from this honored Court and assembly, not soe to be understood, as far as I am privy to mine owne heart, no such thoughts ever being in my bosome. As for the manner of my unseasonable presenting of the said writing, I am sorry that thereby I should give occasion to any to judge of mee as I have expressed, and crave it may be imputed to my ignorance in the formalities of Court proceedings, but conceiving what I had to say related to Phillip Wharton's testimony, did then, at the reading of his testimony, crave favor from the Court to produce what I had to say concerning his evidence, having acquainted himselfe with the business formerly. As for the apprehencon of any, that it might be a plotted business between some and myself, that it should be so ordered, that Phillip Wharton's testimony should be first produced, and my writing so to follow, to the attaynting of the evyll ends above mentioned, I should humbly beg further favor, and doe hereby solemnely and seriously protest, that I never communicated with any person whatsoever about the said writing, nor yt I did ever discourse with Mrs Hibbins, or any other about the premises except the Secretary, after the Lecture yesterday was ended, immediately upon the sitting of the Court, and my writing being ended, onely telling him I had something to say about Phillip Wharton's testimony. I am cordially sorry, that any thing from mee either by word or writing, should any way tend to the hardening of Mrs Hibbins in her sinfull and abominable course, or that I should ever give offence to the Honored Court, my dear brethren in the church, or any others, thus craving a candid interpretation of these my present and former words, and begging of God that the sword of Justice may be drawne forth against all wickedness, which is the request of Your euer obliged

Josh Scottow.

Boston this 7: (: 1 :) 1655/56

Earl Loudoun. December 19, 1757.

To his Excellency, Thomas Pownal, Esq'r, Governor and Commander in Chief in and over said province and to the Hon'ble his Majesty's Council.

Estes Hatch humbly shews, that upon the Earl of Loudoun's coming to Boston, your Memorialist received a warrant from the late Honorable Lieut. Governor Phipps requiring him to order the Troop of Guards and two other Troops nearest in Livery to said Troop of Guard, to march towards Worcester, in order to escort his Lordship to Boston; that thereupon your memorialist ordered said Troops to wait on his Lordship, as far as Cambridge, which they did; that on the day Lord Loudoun arrived, which was excessively cold, your memorialist was on horseback at seven o'clock in the forenoon had the Troop of Guards mustered all that time, and waiting till two o'clock, at which time his Lordship went to Mr Cunningham's house in Cambridge, and there dined; that the severity of the season and waiting so long, made it necessary for said Troop of Guards to take some refreshment, which your memorialist apprehended they might do at the expense of the Government, inasmuch as they had already during the course of the year, mustered oftener than the Law obliged them to. Your memorialist, therefore, prays your Honors will be as favorable as to pass the account herewith exhibited, otherwise, he shall be personally liable for those expenses, and, for the future, your memorialist will act with greater caution. If your Hon'rs think fit, he is ready to swear to the purport of the warrant aforesaid, (which is either lost or mislaid,) and to the truth of the facts aforesaid, &c.

Estes Hatch.

Jan'y 19, 1757. The Province of the Massachusetts Bay to Estes Hatch, Dr.

To Sundry disbursements upon the coming of the Right Hon'ble Lord Loudoun to Boston, viz:

	£ s. d.
To cash paid at Gideon Gardner's Tavern, for dinners for part of the Troop of Guard, their Liquor and for Hay &c.	4 11 0
To cash paid at the Greyhound Tavern in Roxbury for another part of the Guard, dinners, liquor, and hay, &c.	3 15 0
To cash paid at Jonas Lonard's Tavern,	0 15 0
Lawful money	£9 01 0

N. B. The weather on that day was extremely cold. Estes Hatch.'

Indian Captivity.

The ensuing petition was one in many, presented by afflicted parents and others for their relatives, who were continually carried into captivity by French and Indians, during the protracted wars with the English. It appears to have come from the hand of the relict of Capt. Simon Wainwright, who was slain while bravely defending Haverhill against the attack of such merciless foes, in 1708.

'Haverhill, April 29, 1710.

To his Excellency, Joseph Dudley, Esq'r, Capt. General & Gouernor in chief, &c—and to ye Honorable Council & General Assembly now met. The petition of Widow Mary Wainwright humbly sheweth, that whereas my daughter hath been for a long time in captivity with the French of Canada, and I haue late reason to fear, that her soul is in great danger, if not already captiuated & she be brought to their ways. Therefore, I would humbly entreat your Excellency, that some care may be taken for her redemption before Canada be so endeared to her, that I shall neuer haue my daughter any more. Some are ready to say, that there are so few captiues in Canada, that it is not worth awhile to put ye Country to ye charges to send for them; but I hope neither your Excellency nor other good judicious men will think so; for St. James hath instructed us, as you may see Chap. v—20 vs;—'Let him know that he who conuerteth the sinner from the errour of his ways, shall saue a soul from death and shall hide a multitude of sins.' This is all I can do at present, but I desire humbly to beg of God, that he would direct the hearts of our Rulers to do that which may be most for his glory & for the good of his poor distressed creatures;—and so I take leave to subscribe myself your most humble petitioner.

Mary Wainwright, widow.

In the House of Representatives, June 9, 1710.
Read ye 12th, read & recommended.
In Council.

Gold.—It appears by a statement in the Journal of Commerce, that the amount of gold received at the United States Mint from the mines of this country, (situated in North and South Carolina, Virginia, Georgia, Alabama and Tennessee,) from 1824 to 1837, inclusive, was $5,126,500. This fact shows the importance of our gold mines, particularly when it is known that but a small proportion of the gold obtained from those mines goes to the U. S. Mint; the greater part being sent to Europe; and much being used by jewellers and other manufacturers in this country.

The New York Evening Post says, the annual product of all the gold mines in the Southern States in 1831, was estimated at $5,000,000 of which $520,000 only was sent to the U. S. Mint. The total value of gold taken from all the mines in the United States for the last ten years, it is therefore probable, exceeds thirty millions of dollars.

The following particulars of the precious metals obtained from other parts of the world, which is taken from a late English work, will enable the reader to make a comparison of the relative importance of the gold mines in the United States with those of other countries.

'It is estimated that the annual produce, in gold and silver, of all the American, European, and Russia-Asiastic mines collectively, amounts to £6,000,000 ($28,800,000,) on an average of the last twenty or thirty years, this sum being only six teuths of what it was when the principal mines, of those of America especially, were most productive.

From the year 1790 to 1809 inclusive, the four principal mining districts—Mexico, Panama, Chili and Beunos Ayres, furnished £7,473,825 of gold, and £114,660,870 of silver, a total of £122,134,695, or about £6,106,735 (over $29,000,000,) annually on an average.

From the year 1810 to 1829 inclusive, the same sources yielded £6,003,132 of gold and £54,162,760 of silver, a total of £60,164,892, or about £3,003,294 (less than $15,000,000) annually on an average.

During the last period, the Russian mines have furnished, £3,708,743 of gold, ($17,777,966 in twenty years) and £1,502,931 of silver, ($7,214,309.)

The gold annually obtained in Africa is not taken into consideration, partly because it is comparatively but small in quantity, and that quantity is not accurately known; and partly because but little of it ever comes out of that continent, to augment the supply of civilized nations.

Of the annual supply of precious metals it is estimated that from £3,650,000 to £3,760,000 are employed in the arts, and about £2,000,000 for coin.'

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